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Christian Labour seeks allies against statism

Bert Witvoet

ANCASTER, Ont. — The Christian Labour Association of Canada (CLAC), deciding it was time to take a closer look at the task of government, recently organized a three-day conference at Redeemer College. About 100 interested people, mostly from the Reformed community, responded to the invitation to attend.

The subtitle of the conference "The Task and Limits of Government" and the selection of speakers indicated that the approach to the question would be what some are wont to call "neo-conservative."

CLAC was not content to know merely the task of the government — it also wanted to know the limits of that task. It went outside the Reformed community for a good number of its speakers, but the thread that held together the list of speakers was their concern for individual and familial freedoms.

Reinforcing that concern was the main title — Servant or Tyrant? The question was clearly meant as a reminder to the state that it had a habit of overstepping its boundaries.

Defence of capitalism

Not all of the speakers represented the Reformed view of society which CLAC espouses. Catholic theologian Michael Novak defended capitalism as a system that arose out of an awareness of sin and a keen sense of creativity.

North America had the necessary open political structure to allow lack of trust and creativity to forge an economic system that was able to remove poverty, he said. His optimistic view of the achievements of capitalism was challenged by those who felt that the cost of this system (pollution, exploitation, materialism) and the limits of economic growth should not be discounted.

Continued on page 7 ...

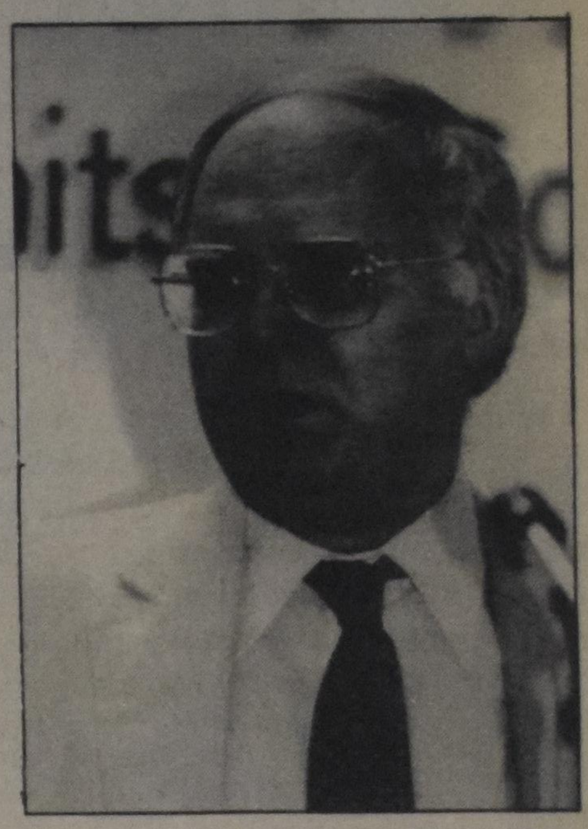

Photo: Bert Witvoet

Michael Novak: "Finding out the causes of wealth is more productive than finding out the causes of poverty."

Calvinist Contact

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June 19, 1987
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Major food manufacturer assists African project

Margaret Griffioen-Drenth

OTTAWA (CHF) — One of Canada's largest food producers, McCain Foods Limited, has joined in a unique project to raise $1-million toward gaining secure water supplies for the people of Kenya, East Africa.

Special coupons, redeemable for 20 cents off the purchase of McCain Foods products, will be distributed nation-wide June 24. For every coupon redeemed, McCain will donate 40 cents to the Canadian Hunger Foundation (CHF), a charitable organization that supports self-help, community-based, rural development projects in developing countries.

Called "Operation Helping Hand," the project will receive a maximum of $100,000 from McCain Foods. This donation will then be matched on a nine to one ratio by government funds, for a total of $1-million in aid.

McCain Foods is also supporting the project with 30-second television spots which began on June 16. On June 24, McCain Foods will distribute a four-colour, two-page insert in newspapers to 3.5-million Canadian households which will feature the 20 cent coupons redeemable towards their products.

McCain lists three reasons for its support of Operation Helping Hand: 1) to raise the awareness of Canadians to the very real need of many African peoples; 2) to directly support ongoing CHF projects; and 3) to encourage Canadians to try the company's products. This, the company says, is a commercially responsible way of giving assistance.

"Even at times when there is a desperate need for immediate food aid, it is vitally important to recognize that the only realistic, long-term solutions are basic programs aimed at food self-sufficiency," said a CHF news release.

The funds from Operation Helping Hand, will be used by CHF to support self-help village water projects in Kenya. In 1985 McCain Foods first donated funds for similar projects in Africa aimed at making communities self-supporting.

In Tigray, Ethiopia, basic training was provided to 30 blacksmiths, and in Sengal, a rural irrigation development project resulted in the planting of about 2,000 acres of onions in the formerly drought-afflicted Sahel region.

The Kenya project was also started in 1985 and several villages are already benefiting from new, close water supplies. Although financed and managed by CHF, the projects are carried out by the local people and, when completed, continued operation is controlled by the community.

Thinkbit

"As luck would have it, providence was on his side."

Student paper at Calvin College

This ship is bound for heaven

Marguerite Witvoet

OSHAWA, Ont. — Help is sailing into sight for teens in trouble, in the form of a ship called the O.L.S. Heavenbound. The 390-tonne ship, more accustomed to patrolling Canada's waterways as part of the Canadian Coastguard's fleet, will be opening its cabins to 12 boys aged 16 to 19 for the first time this summer. The ship was donated anonymously to the newly-formed Heavenbound Ministries, which hopes to use it to teach boys who are having problems at home or at school how to relate positively with God, others and themselves.

This summer's four-week session, starting July 6, is a trial run of what General Director David Howard hopes will grow into a 12-week program for up to 24 troubled boys at a time. The boys will be trained in sailing and seamanship on a smaller ship, the Stephen Howard, in the Oshawa Harbour for the first part of the program. Howard hopes this will teach them that "there is a pleasure and a sense of accomplishment in work." Later, as the boys gain more experience, they will set sail in the O.L.S. Heavenbound around Lake Ontario and the St. Lawrence River. Other activities will include track and field, obstacle courses, lifeboat racing, rock climbing and more. Chapel services, Bible studies and counselling sessions will also be held.

The philosophy behind the inter-denominationally-backed program is that every teen is more than just a body, with intellectual, spiritual, physical, emotional and social needs that must be met. Howard's aim is to set up conditions that will encourage development in all of these areas.

Extensive plans

By next year, Heavenbound Ministries hopes to integrate the ship ministry with programs on land. The first program, Farmbound, will teach boys how to farm using the methods of 100 years ago. The "hands-on" work will encourage "an understanding of crops and soil and a respect for animals," says Howard. It is hoped that the boys will bring this understanding and respect for nature back with them when they return to their families. By learning that there are inherent rules in nature, they will perhaps be able to see the reason for discipline and structure in their families and in society, he says.

The second program, Wildernessbound, will take the boys into canoes, tents and onto lakes and trails. Seabound, the ship ministry, is the third program, and an ace in the hand. "That's where we will get our publicity," Howard says. He figures most boys entering a program will want to go on the ship: "Every boy that's been near it has just flipped over it!"

Successful "graduates" from these three programs may be chosen to participate in a fourth, longer-term project called Workbound. In this project, boys will be housed, fed and paid wages as they work for a year at a wood-crafting plant which will be built

Continued on page 5 ...

Photo: *The Pentecostal Testimony*

The "Ville Marie" in harbour — since renamed the "Heavenbound."

Inside this issue:

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Updating, but preserving the "Old City" area of Jerusalem p.8
The popular sport of teacher bashing p.9
Henry Knoop critiques current-day newspapers p.10
Dutch section features: Tuyl, Van Harmelen and part 2 of Riekske pp.14,15

Calvinist Contact

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Editorial

Government must be a servant, not a tyrant

When the Christian Labour Association held its conference on the task of government in early June, it was clear from the outset that the focus would be on setting limits to the powers of the state. Such a focus is not popular with those who ask for greater state intervention in the area of pollution, discrimination, unemployment and housing, to name but a few. The approach to less government involvement is often judged to be callous and complacent. It is seen as an approach that favours the rich upper class as well as the comfortable middle class.

When the CLAC chose to focus on the task and limits of government it was not making a choice between the rich and the poor, however. Buried not all that deeply in the Reformed consciousness is the view that the responsibility of government begins where the responsibility of other people and institutions end. Some tasks in life are better carried out by individuals, families, schools, churches, factories and hospitals.

No weak government

The view that seeks a just dispersion of tasks, often called "sphere sovereignty," is helpful in understanding the blueprint for government responsibility; but by itself it is inadequate in spelling out exactly what that means in modern society. Several speakers at the CLAC conference recognized that the social and political field of interacting structures has become extremely dynamic and powerful. Such a field cannot have a weak, laissez-faire type of government.

Were the government to step back, other less appropriate forces might fill the vacuum. The question today no longer is let's have less government, but how can the government keep other dominant structures, including itself, in check; and how can it help alleviate the damage inflicted by this interplay of large structures?

For that reason, there should also be conferences which focus on the pressure points that have developed in an imperfect system and a sinful society — on the plight of the poor, the harm done to the environment, the threat of nuclear war, the injustice to minority groups. We must not allow unholy tensions to develop between the desire to create healthy societal structures and the desire to bring justice to the oppressed.

No paternalistic government

The CLAC conference on the task and limits of government has done the Christian community a service by going to a range of speakers from different backgrounds to address the increasing problem of statism. Statism is hard on in-between structures which are so essential for the survival of freedom and responsibility. The message that came through at the conference is that governments must not try to fix everything that goes wrong. Governments are not the only ones called upon to be just. As speaker Dr. Marshall pointed out, fathers and mothers, ministers and priests, teachers and businessmen have to follow their own calling to be just, without the unwarranted interference of a benign tyrant called the state.

For those Christians who have a simplistic view of becoming involved in politics, Marshall added a final warning by quoting Dr. James Skillen: "Politics is not done in a moment of passion. It's a life-long commitment which requires great attention to detail. It's a difficult commitment. We need to take it up." **BW**

Let's teach the facts about AIDS

The Ontario government is the first provincial government in Canada to make AIDS education compulsory from Grade 7 through high school. The move is probably a precursor of what will happen in other jurisdictions.

Who would have thought five years ago that the school system would be asked by the government to tell children at age 12 how to avoid a major disease, mainly transmitted through sexual contact. The Surgeon General of the United States has called AIDS the worst epidemic in the history of mankind. Some analysts predict that it will wipe out millions of people.

That should not be surprising to Bible readers. According to Revelation 6 the rider on the pale horse, Death, was given power over a fourth of the earth to kill by sword, famine, wild beasts *and plague*. Is AIDS going to make this killing of a fourth of the population of the earth come true in one generation?

Christian schools in Ontario are going to have to comply with the demand that AIDS be taught. The draft guidelines that Ontario Education Minister Sean Conway has released seem reassuring in that they stress that abstinence is the best way to avoid AIDS. Condoms are mentioned, but it is pointed out that they are not foolproof. (An article in *The Toronto Star* accompanying the announcement of the compulsory teaching of AIDS confirms this: "750,000 condoms to be recalled after three brands fail testing.")

Obedience is not moralism

There are people who find the guidelines too moralistic, too preachy. One member of the committee that worked on the proposed guidelines complained that the curriculum sometimes takes a "goodie-two-shoes" approach. Can you believe it? Telling a 12-year-old that it is best to abstain from sex is considered moralistic!

It *can* be said that the advice to abstain will not be heeded by all 12-year-olds. What to do when faced with that reality? Show them how to practise intercourse safely by properly using a condom? (The instruction, in order to be effective, would have to be realistic, with real condoms and perhaps detailed pictures or a dummy penis.)

We cannot answer all these questions for others. It is conceivable that in a very broken situation one would actually ask kids to use condoms, if only to put a stop to this horrid disease. But Christian schools should take a step in faith and say NO to instructions in how to safely use a condom within the context of pre-marital intercourse. That's like teaching kids how to break into a bank without getting caught. You cannot maintain respect for the law of God and at the same time show a "safe" way of circumventing these laws.

What is enough?

The fact that AIDS is a major threat to the world was underscored by the Venice resolution of the leaders of the seven largest industrialized democracies to co-sponsor a future conference on public education about AIDS. But is education enough? A columnist in *The Detroit Free Press* writes that in spite of the protestations of libertarians, routine testing against AIDS is inevitable. "Once the death toll reaches a certain point, the vast majority of Americans who now oppose testing will insist on it and on more," he writes.

He is right, no doubt. Unless very drastic measures are taken, the rider on the pale horse may in a decade or two slay one fourth of the population of the world. That makes for a scary curriculum in Grades seven and eight, don't you think? Not if you add that the Lord will protect us from all evil, and even though AIDS will strike some of us (who is without sin?), there is a balm in Gilead. **BW**

Letters

Reply to reply

The "Pensive Dutchie" column in the June 5, 1987, issue of *Calvinist Contact* certainly caught my attention. My comments to Mr. Wolters are brief and as follows, in the order they occurred to me while reading the column.

1. I wish to thank you, Syrt Wolters, for the prominence given my name. The pleasure is doubled by the fact that you indirectly identified me as a lawyer — something I had not done myself. It is certainly cheap advertising.

2. You may not have a "sheepskin" [an informal term for diploma — Ed.] but you certainly are trying to pull the wool over somebody's eyes with your introductory remarks about being "unlettered." After all, only a scholar would quote from Abraham Kuyper's three-volume work on "Common Grace" from memory.

3. My earlier comments on the "Pensive Dutchie" column in the Apr. 17, 1987, issue were not intended to be, nor do I think were they a "venomous attack." I believe it was a fair and honest criticism. I did and do object to the use of inflammatory language.

4. The point of my comments was not to question your opinion so much as to take issue with the manner in which you characterized any other opinion as being not only secular, humanistic, thwarted and anti-normative but also sinful. You, in fact, accused those who oppose capital punishment of thinking they know better than God and of refusing to be "awed by His ordinances." Do you really mean that?

5. Whether or not my article was Greek to you, I do not know. I do know that it seems to have had a positive effect in that your reply to me, except for the introduction, was more sensitive and less judgmental than your earlier denouncement. It is more likely to invite a meaningful discussion. I too would like to hear more from the Christian Reformed Committee for Contact with the Government on capital punishment.

W.G. Posthumus,
Toronto, Ontario

Charismatic is reforming

Thank you for running the article "Can we be Reformed and charismatic?" by Rev. John Kerssies.

For years there has been confusion in many churches, including the Christian Reformed immigrant church and the Roman Catholic Church, about being "charismatic." For certain people it was like a swear word. But I soon found out that the word stands for a "renewing of the Spirit." Thus it is always reforming.

Rev. Kerssies wrote clearly that we have these riches in Christ, at his expense. It is worth sharing his article with each other.

Edith Van der Ende,
Chatham, Ontario

Mercy lacking in PTL article

With sadness I read the pressreview of May 15, 1987, by Carl D. Tuyl. In his article, Mr. Tuyl said, "And here is a chance for unemployed couples: The PTL (Play the Leader) is seeking a new pair. Requirements are few and the salary will suffice. Talk about a lost cause!"

Who are you, sir, to judge what is lost and who is lost? To me it is quite sad that precious space in a Christian weekly is used to poke fun at a brother who has fallen and has made a mistake.

Are we not taught to love one another?" To help someone who has made a mistake? But we kick them even further down. They don't need that.

You stated at the end of this press review: "It seems people prefer the PTL-kind of religious diet. You don't have to think, only pay the leader!" Sir, I believe that if you had *thought* before putting this in a Christian paper, you would have had compassion on Jim and Tammy Baker and asked us to pray for them. This couple is undoubtedly going through the greatest crisis of their lives.

Whosoever of you is without sin, let him throw the first stone.

Ann Baarda,
Scarborough, Ontario

Explain, please

Why is it that we here in America have to pay so much more for a subscription when the U.S. dollar is at least 30 cents more than the Canadian dollar? We would appreciate an explanation.

Fred and Ann Dykstra,
New Haven, Vermount

Reply:

A U.S. subscription costs $22.50 (U.S.) whereas a Canadian subscription costs $25 (Can.). If the exchange rate is 30 cents on the dollar, then U.S. subscribers are actually paying $29.25 Canadian. Why is that?

In the first place, each week we take the U.S. issues across the border ourselves and deliver them to the Lewiston post office. This is to speed up service. The weekly trip costs money and time.

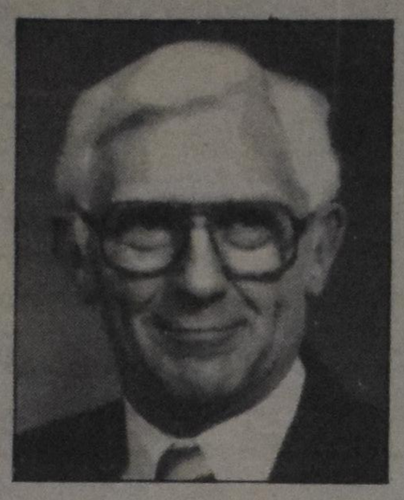
Secondly, every time we cross the border with goods, we have to pay a "border fee" on top of the toll.

Thirdly, U.S. postal rates have to be paid in U.S. money, which is more expensive for us than paying Canadian postal rates in Canadian money.

We hope that this explanation helps not only you but all American subscribers. Please continue to keep contact with your brothers and sisters in Canada.

Editor

SKYLIGHTS/WILLIAM R. RANG



"... you and I are increasingly inclined to become our own law-givers and judges. When something is generally accepted in the world around us, we seem to adjust to it rather easily. And thus we do poorly and almost without respect for what the Lord has said."

I see nothing wrong with it ...

In Grimm's fairy tale poor Snow White received an apple. Rest assured it was a bright-looking, well-polished one and it may well have been my favourite, a MacIntosh.

You and I know what happened, and so do our children. Yet few of us have tried to extract some words of wisdom from the bite-and-after. Usually we just tell the story and blame the wicked witch. For it appears that Snow White accepted the gift without considering the giver. She bit into the apple and and fell into a deep sleep or coma. I'm sure that just before the bite she had made the well-known remark, "I see nothing wrong with it."

. Since you and I live in an age of sliding values, low morals and a continued permissiveness, we must learn a lesson or so from Mr. Grimm. We see nothing wrong with it at times. Although the Word of God makes it clear that we should never do it, you and I are increasingly inclined to become our own law-givers and judges. When something is generally accepted in the world around us, we seem to adjust to it rather easily. And thus we do poorly and almost without respect for what the Lord has said. In fact, time and again we can hear God's people say, "I see nothing wrong with it." These words are increasingly heard when folks discuss lifestyles that our parents did not accept. Were they wrong, or are we? Is an open bar and a d.j. at a wedding evidence of a Christian lifestyle, or are they not? Is there nothing wrong with leaving for a trip to Europe on Sunday? Should the law be read on Sundays, or not? I'm sure that you and I can add to the list.

Permissiveness, liberalism and the new morality are indeed enemies of God's people, and they have already made deep inroads into our Christian environment. Yet they do not stand by themselves. They are the outflows of our individualism. Never before in our own history have we been given to being our own judges and law-givers as much as we are at the present time. Without blinking an eye we replace "Thy will be done" with "My will be done."

It is time to re-examine our lives. We must re-evaluate our loyalty to the Word of God and we must learn to examine the enemy within. We must not take it for granted that we have everything under control in our lives. Really, when we say "I see nothing wrong with it," we may well make a devastating confession, that of our own blindness.

In retrospect, Snow White would have agreed.

William R. Rang is principal of the Christian school in Dunnville, Ontario.

In spite of ...

No, I did not forget to renew my subscription, and C.C. is not less than the price of a cup of coffee if you or I drink it at home. I had other reasons for not renewing.

Corn is down from $3.15 a bushel (July '86) to $2.15 a bushel (Apr. '87), soya beans from $7.69 a bushel to $6.49 a bushel. Taxes in Haldimand County have skyrocketed. Equipment repair stands at $28 per hour. What's more, I'm a senior citizen (I feel 35 and work full-time). Where's the limit on rising cost?

Renew me at $42.50 for two years.

Fred Elgersma,
Hagersville, Ontario

Education articles thought provoking

I would like to use two articles from the May '87 issue as reading assignments in a course I'm teaching this summer for the SCSBC Summer Program at Trinity Western University. They are: "Christian School Textbooks: Misplaced Priority" by Adrian Peetoom; and "Teaching Christianly: Another Look" by John Van Dyk.

I appreciate the thought-provoking articles in the "Education '87" section.

Eleanor Mills,
Edmonton, Alberta

Tackle box
AH.... SUPPER!
GOOD..
VERY TASTY.. I'LL HAVE A SECOND ONE..
WELL; ONE MUST GIVE IT TO JAKE; HE KNOWS HIS COOKBOOK AS WELL AS HIS BIBLE. DELICIOUS SOUP!
AH..... CLEAN SOCKS

News

Senior's expertise saves energy for churches

(Ontario Advisory Council on Senior Citizens) — John Fox raps sharply on the pane of a long window at the side of Donway United Church in North York and shakes his head thoughtfully at the resounding rattle. "A lot of heat loss here," he says, "and all the windows are like this — single-glazed."

At the door of the 30-year-old church he pauses yet again. "Just look at this." He points to cracks along the base and sides of the door. 'You might as well just leave it wide open."

These discoveries are made in the first few minutes of Mr. Fox's hour-long tour of the sanctuary and office-school complex that comprise the two modernistic buildings of Donway United. By the time he's finished, there will be a long list: a hot water tank running too hot; a faulty thermostat; roof insulation that needs checking and, finally, and old inefficient furnace that consumed a whopping $20,000 of fuel and more a year.

Mr. Fox is an octogenarian (he won't specify his age, except to say he was too young for World War One and too old for World War Two, "although I served anyway.") His athletic frame and irrepressible enthusiasm belie his age.

As an engineer with the Ontario Ministry of Energy's program to promote energy management in religious buildings, Mr. Fox has advised more than 1,600 Ontario congregations of many denominations on practical ways to conserve energy — and lower utility bills at the same time. Since inception of the program in 1981, he has driven an average of 35,000 kilometres a year to visit 600 of these congregations, from Sudbury to Cornwall, to conduct assessments of their energy needs.

The buildings vary widely, from the 19th-century St. John's Anglican Church in Lancaster ("when it's crowded, the church holds 23 people with room for the rector") to congregations in the thousands.

But Mr. Fox says it's the smaller congregations that need his help. "My mission is to the small and mid-size churches in cities, suburban areas and rural communities," he says. "These congregations don't have as much access to technical assistance as larger ones."

For example, one church he visited in Picton was considering an outlay of $45,000 for new insulation that would have taken something like 55 years to pay for, according to Mr. Fox, "... but meanwhile, the building had a cracked leaky roof. I suggested they forget the insulation until they saw how much lower their heating bills would be after fixing the roof, which was a much less expensive proposition."

The savings can be considerable. For example, in 1979-80, Bell's Corners United Church, with a congregation of about 600 families, decided on a two-year program that included replacing an oil furnace with a new gas furnace; installing new exterior doors and insulating the sanctuary walls. As a result of these measures, the church's projected 1982-83 energy costs of $13,300 were reduced to $7,300 — a saving of 45 per cent on energy bills.

For more information on the program, Energy Conservation in Religious Buildings, write to the Ministry of Energy, 9th Floor, 56 Wellesley St., West, Toronto, ON M7A 2B7.

Parishioners rob collection plates

CLEVELAND, Ohio (EP) — "Money changers" have been thrown out of the temples in Cleveland. Detectives have arrested five parishioners who were quietly changing the location of offering money — from collection plates to their own pockets.

Parish priests in the Roman Catholic Archdiocese of Cleveland were alarmed when they noticed collections had dropped by $2,000 at St. Monica Catholic Heights in a Cleveland suburb. They contacted the sheriff's department and detectives installed a video camera to record volunteers as they counted the offering after mass.

A 61-year-old retired carpenter, was videotaped putting $3,550 into his pockets, and is currently serving a two-year term in prison. Four other men from three other churches have been arrested since last October, all carrying smaller amounts of stolen church cash than Cellura. Sheriff Gerald McFaul said as much as $2-million may have been stolen at the four affected churches in the last few years.

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BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest

Buyer beware

Gus Polman

The charges that the New Democratic Party (NDP) is linked with other socialist parties "in the hopes of a one-world totalitarian state" are, of course, completely unfounded. But these claims in a four-page fundraising letter sent recently to donors by Progressive Conservative (PC) party president Bill Jarvis provide a reading of the progressive pulse rate currently evident among Tories. Polls peg the NDP well ahead of the Conservatives federally and neck and neck with the Liberals in currying the Canadian people's favour. Jarvis' reaction may be amusing but is, apparently, quite human; suggestion of the NDP forming a government in a federal election has excited heartbeats in all three major parties.

A Liberal party poll indicated the NDP would form a minority government if an election were held this month. You may scoff at the idea; more Canadians have expressed incredulity concerning change in our national history and development. However, the NDP could yet grow more in popularity. Leader Ed Broadbent consistently polls far ahead of his party, John Turner and Prime Minister Brian Mulroney in voter surveys. He could conceivably pull his party higher still while the election is far off. Broadbent's support will not come automatically; as the only major party leader who has not been prime minister, he'll be scrutinized more closely while he seeks to maintain pre-election ratings.

Indication of voter interest

I'm encouraged by the recent poll results because they indicate a continued searching on the part of the Canadian electorate. In 1984, John Turner claimed economic difficulties experienced in Canada were due to international market forces beyond our control and went down as prime minister because of Canadian frustration during the last years of a barely-interrupted, long Liberal stay in power. Brian Mulroney and the Conservatives were elected with a basically unsubstantiated promise of renewal and "jobs, jobs, jobs." Many Canadians feel they've waited long enough for the Mulroney government to help them in their economic need and even those better off feel sorely betrayed by a leader who promised integrity and delivered evasion.

Recently-polled Canadians appear to be looking elsewhere, to the NDP, for new directions. Others are banding together in the Reform Association of Canada. Some set themselves apart with hopes in the Christian Heritage Party. Christians also choose to work with a broader focus, beyond the electoral process, through an organization like Citizens for Public Justice to address a range of government bodies, leaders and elected representatives.

Jarvis and fellow Tory red-baiters provide a disservice to Canadians in the search for viable political options by offering empty warnings in feigned panic about "the crushing weight of socialist rule." W.A.C. Bennett used to cry wolf to British Columbians about "socialist hordes at the gate" as an attempt to scare off support for the NDP but the B.C. electorate has seen over the years that a candidate's mere identity with the Social Credit party instead is no safe ticket for voters at the ballot box.

Conservative MPs and party organizers may count their own measure of success in using scare tactics to prevent NDP "infiltration" of ridings. Conservatives who use such tactics would do better to size up their own menace to the democratic process and their personal policy contribution to Canadian social and economic realities.

More importantly, Canadians searching for responsible government and change do well to test representatives in all the political parties and movements. Exclusivity easily hinders identifying the leaders in this country who have the long-term vision or political will to forward economic strategies which respond to community needs in Canada rather than just to pre-election polls or to the vagaries of international market forces.

Lessons learned

The recent NDP showings in polls indicate there's hope that lessons may be learned from the 1984 election. The nature of the Conservative party response and appeal to donors leaves open to question whether our electoral process is sufficiently democratic to allow the New Democratic Party to be elected if NDP ratings continue favourably in pre-election polls. Canadians disenchanted after 1984 could strategize for the long-term and seek ongoing political involvement to avoid future electoral disappointments and more maldevelopment. There'll be many more polls but I'm figuring only about 683 more political shopping days before balloting. Specials are available only while quantities last and all sales are final.

Gus Polman is the Christian Farmer's Federations' Edmonton-based Development Education Co-ordinator.

This ship is bound for heaven

... continued from page 1.

on the farm property. "The plant will be run like a factory and will hopefully be self-sufficient," says Howard.

Spiritual nurturing

Throughout all of these programs, Howard stresses, there will be an extensive Bible education program "with the finest teachers we can lay our hands on. We want to make God's Word live in their lives. The changes in their lives will come from their knowledge of the Bible, not by our own efforts. All we can do is to set up the conditions under which these boys might be open to God's Word."

Not that staff members just stand by and let the boys work it out for themselves. Trained counsellors "help bring deep-seated emotional problems to the surface where they can be dealt with" and guidance is given in spiritual affairs as well.

Excluding this year's trial run, each session will also have a follow-up program, with a pen pal system between staff and teens who have completed the program. Efforts will be made to find employment for those seeking it through Christian contacts in the community. Annual alumni weekends will be held on shore and aboard ship each summer. Some candidates will have the opportunity to return to Heavenbound Ministries as staff members.

Selection and cost

The criteria for application to this summer's program are tighter than they will be in the future because of its experimental nature. The boy must come from a Christian family; there must be an "alive church" to which the boy can return (the reason for these two is that there is no follow-up program this year); and the boy must *want* to join the program.

Parents must support the move, too, Howard says: "It will be some time before we take boys against their will or against their parents' will." In the future, non-Christian boys will be accepted too. "We will go right into the devil's backyard if we have to!," Howard says, although he adds that if the demand is large enough, preference will be given to Christian families, since they provide the support for the ministry.

Parents who send their sons to the program will be given a suggestion of how much it will cost Heavenbound to take on the boy. "If they are able, they will make a charitable donation, and we will give them a tax receipt." The ministry is funded entirely by donations. No government support has been given, but Howard says he prefers to see Heavenbound remain private than be government-run.

Hard on parents

Response to the program varies. "We've had some hecklers," Howard admits. "Some people feel the doctrinal statement is too evangelical; others have attacked the whole idea, saying that the kids would be better off if we left them alone. But we've also had much support. We've had some phone calls and letters that would break your heart. Some parents who call start out talking and end up crying. I have to tell them to just hang up and write me a letter and I'll answer it. Some of them can't even say goodbye."

Howard knows the struggles that can accompany parenthood. One can hear the pain in his voice as he recalls back to 1981, when his 16-year-old son Stephen "was in deeper trouble than many of these kids. There was no help anywhere — no municipal, no government [programs] — nothing." Finally, Howard found out about Word of Life Germany, an American organization that transports teens for two weeks to castles in West Germany. The pain gives way to relief as Howard continues. "They said 'Send me your son.' Three days after entering, Stephen became a Christian. He changed 100 per cent. He worked happily and diligently, and was asked to stay as a counsellor there." In effect, says Howard, "we sent away one son and got another one back."

"My wife and I prayed for three months, thanking God for what He had done. Then we asked, 'How can we *show* our thanks?' " It was at this time that the idea hit upon the Howards to start a similar ministry in Canada. Stephen planned to enter a Bible college and become a youth minister, sharing his new-found faith with others like himself.

The tables are turned

"A year after the Word of Life program, Stephen said he wanted to reach some of his ex-drug friends," says Howard. "The idea was that he would go to someone's house and he would tell of his experience in Germany and they would listen." The strain returns to Howard's voice. "However, it turned out that he was to be the entertainment for the evening."

His "friends" tricked him into drinking loaded punch and, after assuming him dead, "dumped him at the end of our driveway," says Howard. It turned out that Stephen's appendicitis had acted up, and after a stay in the hospital, he returned home safely. Emotionally, however, the damage was much worse: "he went into shame about what he'd done and what they'd done. He went into depression, then deep depression. On Apr. 27, 1986, he decided he would rather be with the Lord than down here, and that's where he is now."

"I want to help boys who are starting out like mine did; I don't want them to end up like mine did."

The miracle of faith

How much does Howard expect to change in a boy's life in such a short period of time? Howard returns to the example of his son: "My son changed in a breath. By the *third* day, he had accepted Christ! I have no explanation except that God stepped into his life.

Howard admits that some boys may take longer than Stephen did, but repeats that the program will be for 12 weeks, and will have an extensive follow-up.

Still time to apply

There is still room for applicants to this summer's program, and Howard encourages parents of teenage boys who are in trouble to give him a call. Although Howard believes firmly in the need for this type of ministry for teenage boys, he is somewhat disappointed by the amount of time it is taking to get the ball rolling. "We're having a hard time getting started. Everyone is really interested and taken with the idea, but when it comes down to sending their son, progress has been slow."

Howard has prepared a presentation of the program for churches which includes a slide show, a message on youth, musical delights and an explanation of Heavenbound Ministries. He invites churches to ask him to come speak to them and to find out more about the program.

An afternoon dedication service for the new ship and ministry will be held on June 21 at the Oshawa Harbour. Anyone who is interested may attend.

Readers who may wish to find out more about Heavenbound Ministries may write to them at this address: P.O. Box 622, Gormley, ON L0H 1G0 or phone: (416) 640-1702.

Photo: Bert Witvoet

Old hands at the helm. From l. to r.: Revs. Peter Brouwer, Calvin Bolt, Jack Vos and Morris Greidanus take charge of Synod 1987. Three of these four men were on the executive in 1983: Bolt, Vos and Greidanus. Bolt was President in 1985, when Brouwer was Vice-President. Vos was Vice-President in 1973. Altogether, they represent a lot of experience.

1987 CRC Synod elects executive

C.C. staff

GRAND RAPIDS, Mich. — Delegates to the 1987 Synod of the Christian Reformed Church (CRC) attended the service of prayer on Monday, June 8, in La Grave Avenue CRC, Grand Rapids, Michigan. Jacob D. Eppinga, pastor of La Grave and president of the 1986 Synod, conducted the service.

On Tuesday morning, the following synodical officers were elected: **President,** Rev. Calvin Bolt (Jenison, Mich.); **Vice-President,** Rev. Jack B. Vos (St. Catharines, Ont.); **First Clerk,** Rev. Morris N. Greidanus (Grand Rapids, Mich.); **Second Clerk,** Rev. Peter W. Brouwer (Edgerton, Minn.).

Among the major items on the agenda is the request to approve "Vision 21," a blueprint for remodelling the administrative structure of the Christian Reformed Church.

Next week's *Calvinist Contact* will feature a full report on this year's synod.

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Marguerite Witvoet, page editor

Pastoral Pondering

Who needs a sekretary?

Louis Lotz

Our chyrchsecretary Debby has has been home sick fora we3k, so I'be been running thinGs hear at the ~~otrur~~ church. We misx you Deb, but we arg doing just f fine. I'ts a good thind im more computent than most ministers in office skills.

Nothing personnel, Deb, but im been wandering weather we really need a se/retary around hear. I can do YOur job no swet. Rrunning off the Sunday ~~bul~~ bulletin on the copier was a piece of cak. Actually, I think the ~~shor~~ slanted margin llooks nice. The copier re3pairman said to hello. say)

Boy, the pHoge sure rings alot! Ebery 5 minutes som ebody calls: "When does tthis group meat? How do ~~I get~~ I get reimbursed for this? Wwho should I mail thisto?' I said: "Hey, how shuold I know? Figure ib out for your-self!" By the way way, wh3re is the 1986 BUilding Committee file? I looked all over the place forit/ You need to be more ogganized.

Did you KL

Did you know that if you pusht that little yellow flashink button while you/re talking od the phone; you cutoff the p3rson yo'ure talking to? By thew ay, where are the ~~minut~~ minutes of the February Consistery ~~MEE~~ meeting)? Before Iforget, I think I schedduled the 4H cLub and Boy Scrouts for the sabe time.. Straighten that out, willyou? Thangs.

If you called the chruch and get ab usy signyal, ITs because I took the phonk off the hook. Hhow AM I supposed to get any work done/ around hear with the telefone ringing ald the tibe? By theway, YOu know that ~~by-bl~~ black button on the side of th-e folding machine? Do'nt ever push it wwhile the m achine is r3nning! Boy, it makes an afl awful sound. The buy who cabe to fix thef olding machine said to hello. say)

Ib sorry about spilling m/y coffee into th3 copmuter keeboard. All those floppy thingamagigs gotwet, so I Threw themm in the garbage. Buy yourselg some newones. by the w ay, where is the are the March financial records? I cant fibe them anywhere. Did youknow that if you PUll the top file-drawer outto far, the hole thing falls og the floor? Be careful.

WE m/

We missyou Deb, but I'be get everything under-control. i read in the ~~pepper~~ paper that Natdional Secretarys' WEek is coming up. no offence Deb, But I think the the importance of secretaries is mush overrated. Hey, when it cobes to running an office, im pretty capabel myselg!

I hope you are felling better soon. Sorry about your plant. Itwas an ac4ident.

The Rev. Dr. Louis Lotz is pastor of Morningside Reformed Church in Sioux City, Iowa. Reprinted with permission from ***The Church Herald****, Mar. 4, 1987.*

Deck yourself, soul, with gladness

Harry Boonstra

My father entered the modern age when in his forties he stopped wearing his all-black suit to church, and began to wear a suit with a modish grey stripe ... except on four Sundays a year.

When the Lord's Supper was commemorated, he (and most of the other men in our church) instinctively knew that the old black suit was more fitting. Somehow the black seemed to mesh with the rest of the service — with "Alas! and Did My Saviour Bleed," the preaching about penitence, the form stressing that "we lie in the midst of death," the solemn faces while chewing the bread, and the somber organ music while waiting our turn.

I am certain that our church thought of itself as truly biblical and Reformed in its commemoration of the Lord's Supper. But was it?

If our minister had preached on the Belgic Confession as faithfully as he did on the Heidelberg Catechism, he eventually would have had to expound on a word in Article 35, where the Lord's Supper is called a "feast." Whatever our conducting of the Lord's Supper was — it was not a feast.

But there it is: the Belgic Confession calls the Lord's Supper a feast, and John Calvin also speaks of "feast" and "banquet" where we can "relish and savour" the bread. Calvin continually emphasizes the nourishing and quickening nature of the Supper (*Institutes*, IV, 17, 5 and 42).

It seems to me that in our commemoration, many congregations have lost that Reformation insight and have focused exclusively on the cross and the death.

There is also good biblical warrant for *celebrating* the Lord's Supper and for calling it a feast. The most explicit hint comes in Acts 2:46 where the "breaking bread in their homes" (generally acknowledged as the Lord's Supper) is celebrated "with glad and generous hearts"." (For further biblical exposition see Oscar Cullman, *Early Christian Worship.)*

Moreover, the Lord's Supper always points us to both the resurrection and to the glorious return of Christ — celebrative events indeed.

If we were to look for parallels in civic life, I would not choose Memorial Day, with its exclusive focus on sacrifice and death, but I would select Liberation Day, as it is celebrated in some countries that have experienced occupation by a foreign power. Liberation Day commemorations do look back on the suffering and agony, but they are ultimately celebrations — celebrations of freedom from oppression, of victory over enslavement.

And isn't that what Christ's work was all about?

Yes, our Lord's Supper celebrations will (and should) always have the somber recollection of both our sins and Christ's death for our sins. That's why we should (sometimes) cry during the Supper.

But such need not be the only or even the dominant motif. We live between resurrection and coming again, and each Lord's Supper is a joyous reminder of and a eucharist (= thanksgiving) for those events.

Harry Boonstra is Director of Libraries at Hope College, and chairman of the Christian Reformed Liturgical Committee. Reprinted from the 1983 Spring issue of Liturgy and Music in Reformed Worship.

Surrogate grandmothering?!

SOUTH AFRICA (*Eternity)* — Those leading the ethical and medical debates over surrogate motherhood are facing a complex situation — a grandmother in South Africa is carrying her own grandchildren, and the pregnancy will soon yield triplets.

Pat Anthony, a 48-year-old woman in the northern Transvaal, is now in her fifth month of pregnancy carrying the children of her own daughter. Anthony agreed to be implanted with the embryos of her daughter, Karen Ferreira-Jorge, a 25-year-old gym instructor who is unable to bear any more children. The ova were fertilized *in vitro* with Anthony's son-in-law's sperm, provoking an "intense debate in medical, legal and church circles," *The New York Times* reported.

Under present South African law, experts said, it is not clear who the legal mother of the triplets will be.

Local priests of the Roman Catholic church, to which both families belong, noted that the church disapproves of surrogate pregnancy. Earlier this year, the Vatican issued a document arguing that any conception not resulting from natural sex acts between married couples were "morally illicit." Surrogacy has also been declared "undesirable" by the Medical Association of South Africa.

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— The Tillsonburg, Ont. CRC will hold services at 9:30 a.m. and 7:30 p.m. for the months of July and August.

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Rev. Henry Jonker, 661 Agnes St., Victoria, B.C. V8Z 2E7. Effective June 15.

Use the media

ATLANTA, Georgia — Mainline churches must try to save religious broadcasting by using the media to communicate the true biblical message, the executive director of the Episcopal Radio-TV Foundation said last month.

Rev. Louis Schueddig, commenting on the resignation of Rev. Jim Bakker from the PTL Network following allegations of adultery, homosexuality and mismanagement of funds, said historic denominations have been quick to condemn commercial TV for sex and violence, but hesitate to criticize the excesses of the

In failing to do so, they have abandoned the airwaves to "reckless and exploitive forces" whose symbols of Christianity are mascara and a Mercedes, rather than the cross, he said.

"The electronic evangelists in their negativism and materialism have legitimized greed and have caricatured the Christian message into a cheap road to success."

He said the mainline churches have an obligation to use the media creatively to proclaim the gospel.

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Christian Labour seeks allies against statism

... continued from page 1.

Lord Harris of High Cross, General Director of the Institute of Economic Affairs in London, England, was another "wild card" in the deck of speakers, according to one organizer. Lord Harris delighted the audience with his British wit and outgoing, eccentric personality, but his economic theory was of the Adam Smith variety. Yet, according to several conferees, his criticism of the welfare state was highly instructive and not without foundation.

Too much interference

The cumulative effect of the conference was deemed very positive by most conferees. Most shared the CLAC's concern that the need of the hour is for government to resist the temptation to enter into the cultural and economic spheres of the nation's life.

Toronto lawyer Harry Underwood showed convincingly that the new Canadian Charter of Rights is no improvement on British common law, which had been the basis of the Canadian legal system, and that too much power of interpretation has been granted to the courts by the Charter.

Ottawa political analyst Dirk de Vos warned that "we are entering the age of the plastic state," — a state which does not know its boundaries and expands and changes its form in a confusing manner.

Role of ethics

Paul Marshall of the Institute for Christian Studies in Toronto explained that a social ethic, even if based on Christian criteria, does not address the difficult questions of the political process and can, in fact, enhance secularization. He saw individualism breaking down the intermediary structures of family and communities.

He was more complimentary of the welfare state than was Lord Harris, however, noting that welfare states in the West have performed better than most other states.

At a public evening meeting, attended by some 200, Calvin professor Edward Ericson spoke of "Christian Hope Despite the Shadows of Tomorrow." His warning that the "big issues today are moral, not technological" seemed somewhat at odds with Marshall's point that ethics is not everything either.

Ericson said that the best moral guide he knows is Alexander Solzhenitsyn. He worked with Solzhenitsyn while abridging the latter's three-volume *Gulag Archipelago*.

The speakers' roster ended with a stirring speech by Catholic Professor of Philosophy Thomas Langan from St. Michael's College, Toronto. He focused on the polarization within the Christian community which makes a Christian witness less effective. He urged Christians of the moderate left and right to unite and form intimate communities for mutual support and policy networks to counteract the attacks on families and communities.

Co-organizer Harry Antonides of the Work Research Foundation expressed his pleasure with the outcome of the conference. He saw it as an important step in supporting a genuine Christian alliance against the ever-expanding role of the state.

"Politicization of society is one of the greatest ailments of democracies," he said.

Photo: Bert Witvoet

Most of the conference speakers and workshop leaders pose below their assigned topic. From l. to r.: Edward Ericson (Calvin College, Grand Rapids), Harry Groenewold (The King's College, Edmonton), John Bolt (Redeemer College, Ancaster), Lord Harris (Institute of Economic Affairs, London, England), Clark Pinnock (McMaster Divinity College, Hamilton), Donald McNally (St. Michael's College, Toronto), Thomas Langan (St. Michael's College, Toronto), Dirk de Vos (public policy analyst, Ottawa), and Harry Underwood (Idler Magazine, Toronto). Not pictured: Paul Marshall (Institute for Christian Studies, Toronto) and Michael Novak (American Enterprise Institute, Washington, D.C.).

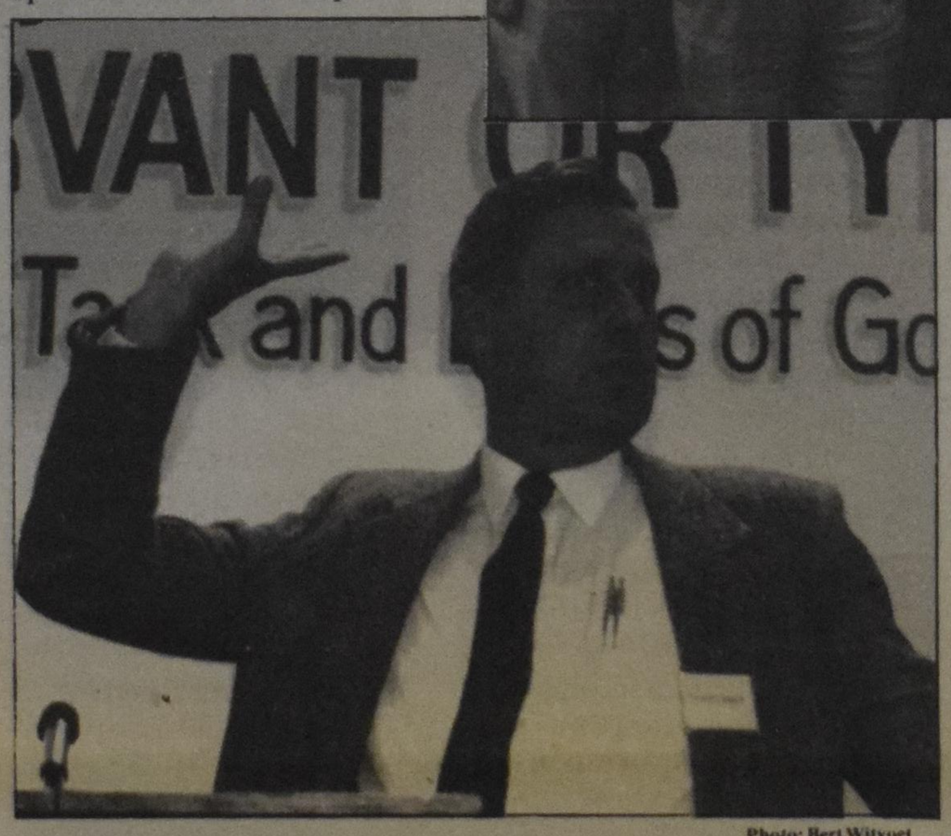

Photo: Bert Witvoet

"Imagine this cat chasing my cat. Polarization produces the same territorial actions."

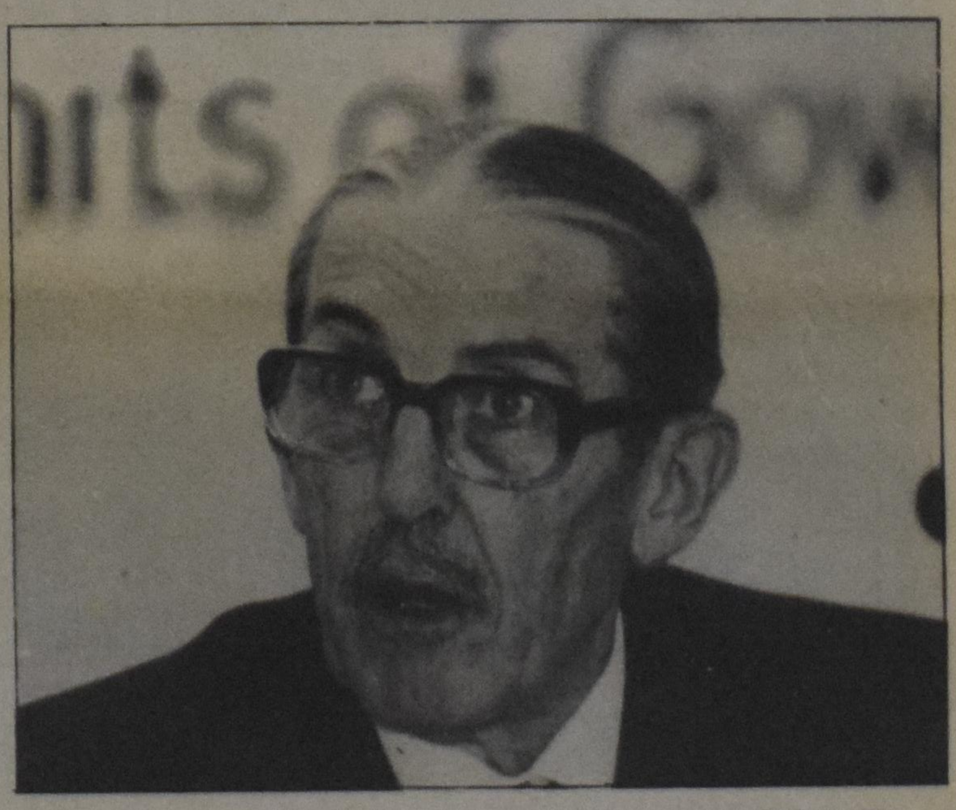

Photo: Bert Witvoet

"I learned bad economics at Cambridge."

How many went?

LONDON, England — The archbishop of York, John Habgood, is setting a new style in episcopal entertainment.

According to *The Times*, a recent diocesan leaflet invites all members of York's Retired Clergy Association to lunch at the archbishop's palace, Bishopthorpe.

The invitation adds, "Bring your own food."

From the Canadian Churchman.

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Features

Yitzhak Yacobi — restorer of Jerusalem's renewed old city

Robert Stadtler

JERUSALEM — "When you start laying a drainage system, in what other city do you have to think about things like encountering a Herodian street, or part of a path along which Jesus may have passed?" For Yitzhak Yacobi the question is anything but rhetorical. When Yacobi speaks of David, the king of Israel who chose Jerusalem as his capital some 3,000 years ago, it is as if the two had just been conferring on the telephone — presumably discussing a point of architecture.

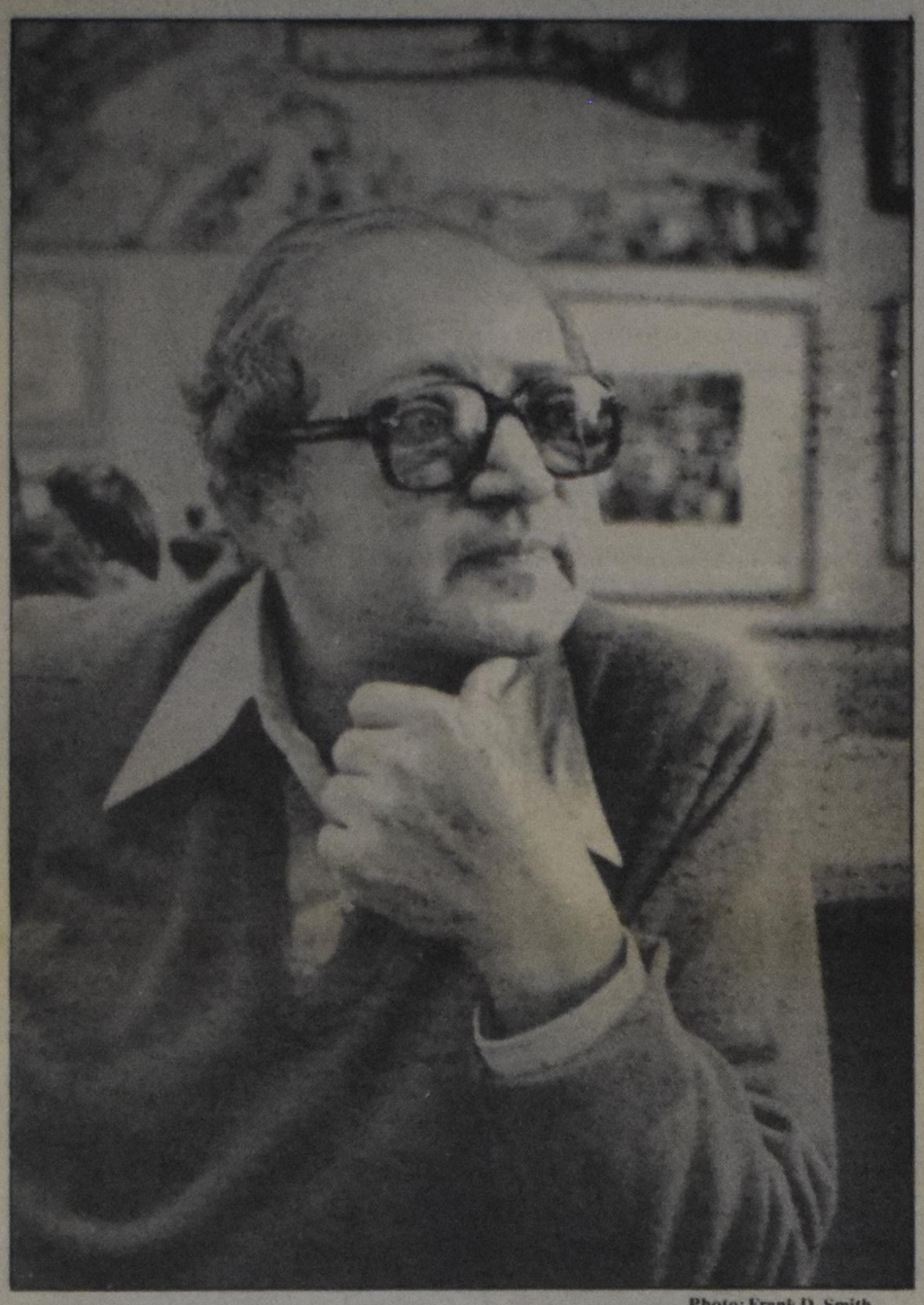

Photo: Frank D. Smith

Yitzhak Yacobi, Director of the East Jerusalem Development Company. Yacobi oversees the complicated task of providing a modern infrastructure to the Old City of Jerusalem.

Over the past 10 years, Yacobi has been the guiding force in the effort to bring one of the world's most ancient cities up to modern living standards, while preserving its historic and sacred character. The task has been a monumental one in every sense of the word.

Archaeologists estimate that Jerusalem had already been settled by the year 3,000 BC. Solomon, David's son, built the temple there in the 10th century BC. Since that time, it has been a holy city for the Jews. In 563 BC, the city fell to the Babylonians and in 63 BC to the Romans. It was under Roman domination that Jerusalem became the scene of Jesus' last ministry and took its central place in Christian tradition.

Some 600 years later, Jerusalem was captured by the Moslems, who held the city sacred as the site from which the prophet Mohammed had ascended to heaven. In the following centuries, the holy city was repeatedly besieged by a long list of conquerors. The massive stone walls surrounding the Old City, which stretch over two-and-a-half miles and are among the most impressive in the world, were built under the rule of the Ottoman Emperor Suleiman in the 16th century.

Toward the end of the last century, overcrowding and unsanitary living conditions led some of the city's Jewish inhabitants to found small settlements outside the city walls. As Jewish immigration increased under Turkish and, later, British rule, these settlements spread and joined together in the form of a modern city.

In the war which followed Israel's declaration of independence in 1948, Jerusalem was divided. The western part of the city became the new nation's capital, while the eastern section of the city, including the walled "Old City," came under Jordanian rule.

The whole system was blocked

When Jerusalem was reunited in the Six Day War of 1967, the Israelis found the Old City in an appalling condition. The most serious problem was the drainage and sewage system, which had not undergone any significant repairs or expansion since the network was first constructed by the Turks in the 16th and 17th centuries.

"It was awful," recalls Yitzhak Yacobi, "you couldn't walk there. The whole system was blocked. When the winter rains came, the water and sewage covered the streets. And, of course, tourists couldn't go there. It was filthy, smelly ...."

For the residents of the Old City, the living conditions were intolerable. Nearly one third of the houses had no electricity, two thirds were without running water. Typhoid, cholera and other diseases were constant health threats. Many of the houses were near collapse, and the centuries of neglect had taken a heavy toll on the holy sites and archaeological treasures which testified to Jerusalem's unique history.

At first there was strong pressure, both in Israel and around the world, to simply provide the Old City with a superficial "face lift." Jerusalem mayor Teddy Kollek stood his ground, however, and insisted that the Old City first be provided with a modern infrastructure. His choice for the job of restoring ancient Jerusalem was the East Jerusalem Development Company, under the directorship of Yitzhak Yacobi.

The East Jerusalem Development Company is a publicly owned enterprise which was founded in 1965 for the purpose of overseeing the restoration of historical monuments in Jerusalem. Its permanent staff of 17 archaeologists, engineers and architects quickly gained an international reputation for the work they had done in "new" Jerusalem and Yacobi's direction.

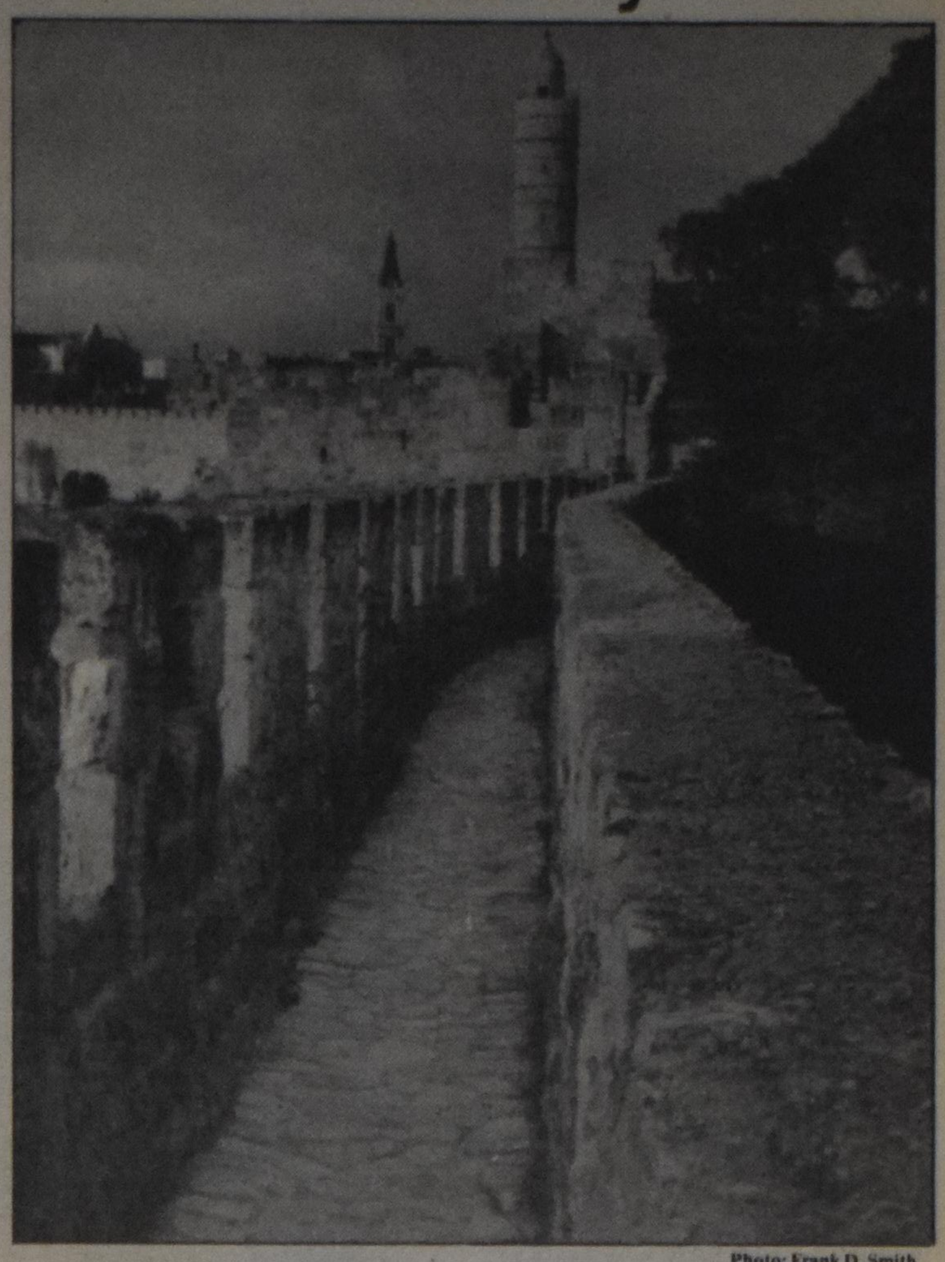

Photo: Frank D. Smith

At dawn, the restored walks on top of the walls of the Old City, await the first tourists.

Careful reconstruction

The restoration of the Old City was the most ambitious project they had undertaken, and the most sensitive. The most difficult part of the job, from the technical point of view, was the digging for the drainage and sewage systems and for the electric and telphone lines. There was a constant possibility of encountering invaluable archaeological treasures among the debris which had accumulated below the current surface of the streets in the course of centuries. Archaeologists were present at each stage of the work. "It's a very tricky business," says Yacobi. "You have to be very, very careful, because you can do irreparable damage."

Once the infrastructure has been laid, the main thoroughfares, particularly in the bazaar area, were repaved with either flagstone or cobblestone. Original stones, some dating as far back as the Roman period, were used wherever possible.

As the work progressed, donations from around the world helped finance parallel projects for the beautification of the Old City. The facades of existing buildings were repaired and new sites were developed in order to help tourists become acquainted with the Old City and its history.

The most impressive of these projects was the restoration of the city walls. Every day at sunset, when the famous yellow-gold Jerusalem stone of the walls catches the sun's rays, Jerusalem provides a reminder of why it came to be known as the city of gold. A walkway along the top of the walls allows visitors to circle the city, looking down on its great variety from above.

Labour of love

For Yacobi, a survivor of the Auschwitz concentration camp, bringing the ancient city of Jerusalem back to life has been a labour of love. Although mentioned as a possible candidate for the next mayor of Jerusalem, he wants no part of politics. He prefers to put his skill for diplomacy to use in the work he does. "We are working in an area where you have to consider the feelings of the Jews, the Moslems and the Christians, and all of the various denominations. It's very delicate work."

The restoration of the Via Dolorosa, the last path Jesus walked, was a case in point, Yacobi relates. The problem here was how to label the stations along the path. "If you start with signs," Yacobi explains, "you have to put them in English, French, Spanish, German, Hebrew, Arabic, Greek — the list is endless. So we decided not to write anything." Instead, a special pattern in the pavement was made in front of each of the stations. In this way, each landmark is recognizable without any feelings being injured.

"The most important quality you need in my job is the ability to respect other people's feelings — especially even when you know they're wrong," Yacobi explains. "I love my work," he adds, "I really do."

From: Features from Jerusalem.

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A popular educational sport: teacher bashing

Adrian Peetoom

Dedicated to my wife, who always knows how to turn a minus into a plus.

While drinking a "borreltje" in my brother's livingroom in Nieuwe Pekela (The Netherlands) my eyes fell on an item in one of that country's leading newspapers, *Trouw* (Mar. 25, 1987).

Third-year students in 13 teacher training institutions had been given an arithmetic test with questions coming from various textbooks currently used in Grade 6. Two hundred-and-seventy students scored an average of 43 per cent on 21 problems with a time limit of 85 minutes. The newspaper drew this conclusion (my translation): "The results ... are frightening: the future teacher cannot do the sums found in the highest elementary grade."

Here is a sampling of sums:

60 = 0.06 x ...
.. + 50 = 0,1
40: ... = 4000
101 - 1.01 = 4000
1.05 : 0.03 =
5.3 + ... = 105.2

Exactly between 1/2 and 1/3 lies ...

Exactly between 1/100 and 1/1000 lies ...

4m = ... dm
7m = ... cm
1m = ... mm
500g = ... kg
70g = ... dg
1g = ... cg
1 ½ l = ... cl
25 l = ... dm^3
5000 l = ... m^3

Which tins contain better value for the money?

Problem 1:
(a) a tin costing .90, containing 1/3 water, 2/3 beans
(b) a tin costing 1.10, containing 1/6 water, 5/6 beans

Problem 2:
(a) a tin costing 1.50, containing ¼ juice, ¾ pineapple
(b) a tin costing 1.20, containing 1/3 juice, 2/3 pineapple

(Note: some of Canada's metric designations vary from Dutch usage).

Getting away from educational problems was one of the reasons for my visit, and I would have rather not read this item. But I could not help noticing that further personal and media comments on this item were uniformly alarmist about the state of schooling, and the perceived incompetence of teachers, at least for the six additional days I was there. Perhaps after I left someone offered a sober second thought. In any case, I decided to take the item home, and write a commentary for *Calvinist Contact* readers as soon as I had some time.

Testing the conclusions

Both the test and the conclusions attached to student teachers' "failures" raise profound questions about the nature of schooling, and the state of affairs. Third-year post-secondary students are deficient in simple arithmetic.

Implicit (I hear these kinds of things constantly): Schools are going to the dogs. "When we went to school ...." "Ever since kids got hold of calculators ...."

Education is going to get worse with teachers like that.

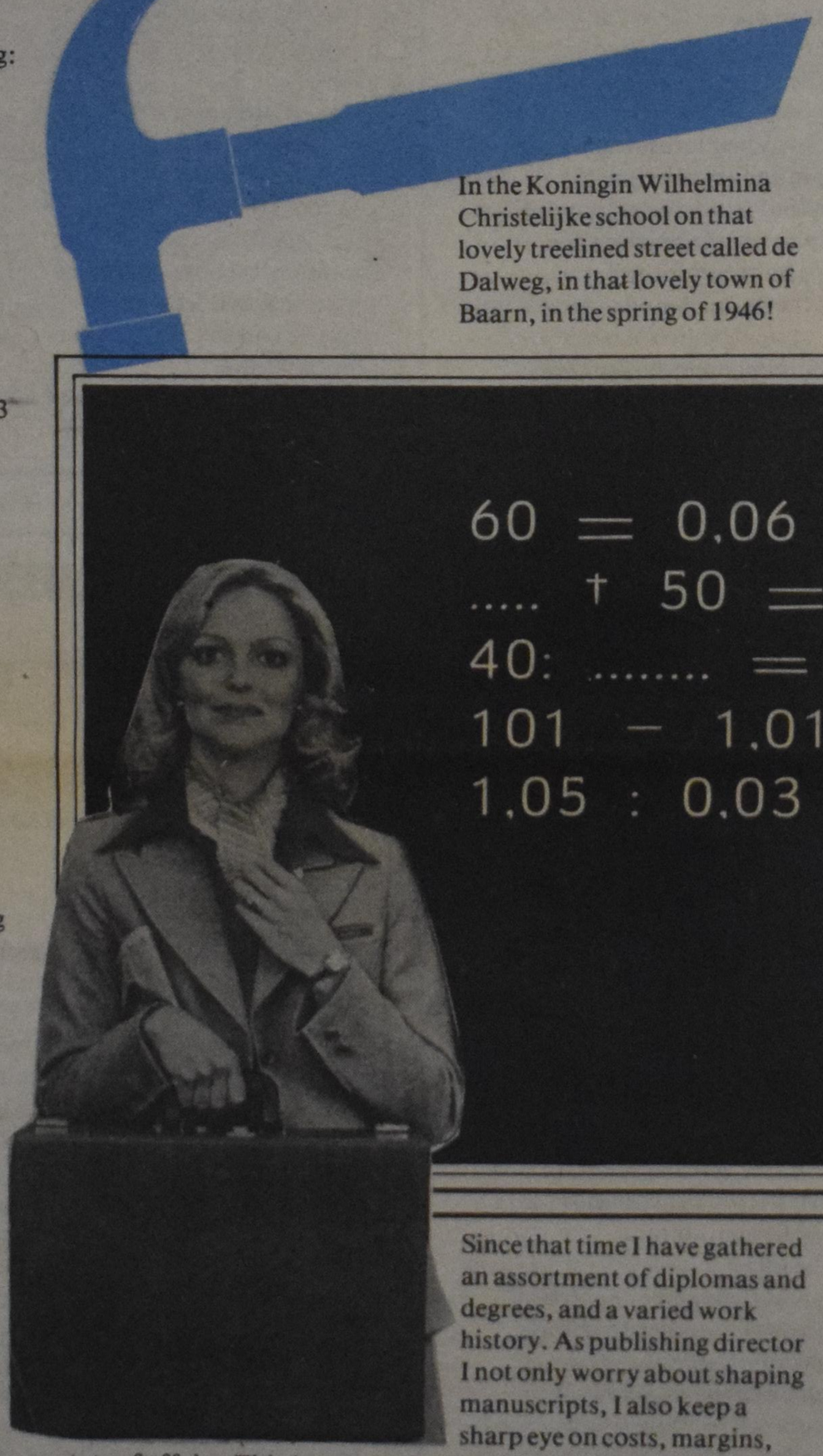
I imagine that some C.C. readers will find it easy to jump to similar conclusions, remembering fondly the thousands of mental arithmetic problems their own schooling gave them to solve, and the triumph they still feel when they catch a store clerk making a simple error.

Do the results of this test justify these conclusions? I would suggest they do not, by means of a discussion of these four questions.

1. When was the last time that I *had* to do these kinds of calculations?
2. Could I have passed the test?
3. If "yes" to 2, would that mean I'm smart?
4. If "no" to 2, would that mean I'm dumb?

Real sums of life

The truth is that the last time I had to do these kinds of calculations ... was in Grade 6!



In the Koningin Wilhelmina Christelijke school on that lovely treelined street called de Dalweg, in that lovely town of Baarn, in the spring of 1946!

Since that time I have gathered an assortment of diplomas and degrees, and a varied work history. As publishing director I not only worry about shaping manuscripts, I also keep a sharp eye on costs, margins, profits, balance sheets, bottom lines.

I do sums, most certainly. But here are some kickers.

Kicker no. 1: The sums I do are real and essential parts of the job I love. I have learned to solve them in my own ways (the more purist accountant types in my office shudder sometimes!) My acquisitions editor uses different methods than I do for the same purposes, and we're both doing fine.

Kicker no. 2: The real arithmetical problems I meet never have the forms of this Dutch test or similar Canadian ones. My sums have their own unique forms, and I recognize them instantly for what they are, precisely because I have a lot of experience in publishing. For instance, do you realize how seldom real life confronts you with a + and a - (minus) sign? The only places where these signs grow in abundance are schools!

Ah, I can hear someone say, what you don't realize is that your publishing "sums" are probably very much alike to the sums on the test. They only *look* different at first glance.

I dare say you're right. But here is another kicker.

Kicker no. 3: Most people soon forget the specifics of what they have learned in school. Slight exaggeration, of course, but there's enough truth in it.

Embedded in life

Now take these poor student teachers. Schools present arithmetic problems in splendid isolation. Kids know what they have to do and when they have to do it. The "neatest," "purest" arithmetic is a lovely series of sums. But these teachers have had to cope with all kinds of other problems since their Grade 6. High school teaches "math," and while arithmetic is a component of it, "math" takes a different set of perceptions.

I have been taught by a number of experts that arithmetic by itself may not be alike to arithmetic embedded in something else, be that something else "math" or "real life." Both in and outside of school most or all of these teachers somehow learned to cope with whatever "real life sums" they encountered outside of school, and very much in their own way, with different techniques, some efficiently, others always taking a long way around. They learned how to do whatever calculations they had to do in high school. They learned how to shop, to budget, to pay taxes, to live within their means (well, maybe), to plan for their future, to ask for student aid, to entice their parents into increasing their allowances, etc.

Not unlike my wife, for instance. Her elementary and secondary Christian education left her with this overriding impression: *she* was a failure. *She* couldn't do a thing. *She* fell short of the mark. Certainly she couldn't score very highly on the tasks the school prized so much, arithmetic sums for one. Moreover, for various reasons her particular family situation did not require her to cope with financial and shopping problems, at least not until she got married. So not only did she not know sums very well, she also had little experience with "real life" arithmetic.

Was she a failure as a wife? On the contrary. Her intelligence, her craft, her wit, her good sense, and her care were quite sufficient to take this family through some very rough financial waters for many years. She became an expert "summer." She knew how to do more with less. And I bet she couldn't pass this Dutch test either!

Reasonable retention

The truth is, I would have been astonished if the results of that Dutch test had been very much different. Those teachers have not had to complete a series of sums like it for many years, not since Grade 6 (or at most 8). Say that most of them had received 60 or 70 per cent on their last report card at the time, a reasonable assumption I think. Would it not also be reasonable to conclude that their memories of how the school expected you to do sums would have faded a bit, quite a bit in fact? Then is the figure of a 43 per cent successful completion not a reasonable one?

Now perhaps all 270 prospective teachers are dumb, and should never be let loose in classrooms. But the evidence of this test doesn't tell us that. All we know is that a large group of adults are no longer able to do some of the things they did successfully about 8-10 years ago. Well, I passed some very stiff government exams when I was 16. I doubt I would score more than about 20 per cent on each one of them if they were placed before me right now.

A lot of professional educators are beginning to discover that the things of school have far less relevance to the things outside school than we have assumed for so long. So here is my suggestion to you: *Don't attach any quick conclusions to any test results anyone publishes about school.* I'll predict that those student teachers will properly prepare for school the summer before their first official job, and re-master the skills of doing

Continued on page 10 ...

A popular educational sport: teacher bashing

school arithmetic, OR, and I keep being an optimist against much concrete evidence, they'll ask themselves if school arithmetic is the kind of arithmetic they should be teaching in school in the first place!

Learned one thing

There's this story about a class reunion. One adult had driven up in a big Cadillac. He wore gold and diamond rings, and wore tailored suits. He smoked expensive cigars, and had a silk handkerchief. He got into conversation with a bent-over and pasty-grey looking man in a Tip-Top Tailor, off-the-rack, now with elbow patches, suit.

No. 1: I don't remember you.

No. 2: I'm Adam Cijfer.

No. 1: Ah, the wizz at arithmetic. What do you do now?

No. 2: I joined the bank, and after many years they made me cashier. A year ago I became head cashier. And who are you?

No. 1: I'm Bertus Slop.

No. 2: You? Bertus Slop? I always helped you with your sums, and you still failed all the tests. And what do you do?

No. 1: I have my own business, a car wrecking business.

No. 2: But you are rich. How did you become so rich?

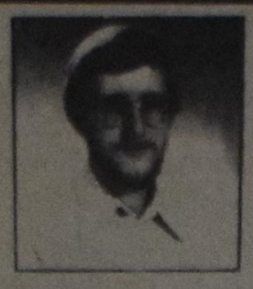
No. 1: I have a lot to thank you for. You taught me one thing, and I have never forgotten it. I buy something for a dime, and sell it for a quarter, and so I make 15 per cent each time.

I have only answered one of my questions. I'll answer the second as well, and then I'll let you answer the third and fourth. My answer to the second question is this: Probably not!

Footnotes

(1) Teachers will often "hide" the arithmetic in a "story," for instance, about people travelling at speed X, while an escaped dog is running at speed Y, and how long will it take the dog to catch up? But teachers also know that often children have trouble with these story problems *not* because of the arithmetic, but because of the difficulty of lifting the arithmetic problem out of the story.

(2) There's this absolutely terrific book called *Children and Numbers: Difficulties in Learning Mathematics*. Based on hundreds of hours watching kids (ages 2-12) doing math. Written by Martin Hughes, and published in England by Basil Blackwell Inc., in 1986. Ask your bookstore to order it for you. It's a stunner!



MEDIA SCAN

Henry Knoop

The daily newspaper: What are you missing?

Over the years I've become disenchanted with subscribing to a daily newspaper. I still read them, sometimes two or three times a week, but I no longer subscribe.

That hurts a bit, for I come from a long line of newspaper readers. One of my fondest memories of home is the daily squabble we used to have over who got what in the newspaper first: my brother wanted the "Sports," my sister "Ann Landers," my dad the front page section, my other brother the "Comics" and so it went. This habit of reading the daily newspaper after school or work stayed with me until well into married life.

But a number of years ago a turtle of a paperboy and an irregular time schedule combined to cause me to cancel my subscription to the newspaper. It was more convenient for me to buy one at the corner store and read it when it suited my schedule.

It didn't take long before the habit was broken. The time usually reserved for reading the paper gradually filled up with other activities, the gap in information was filled by radio, television and weekly news magazines. To this day I don't miss a daily newspaper. And when I do buy one now, I'm struck by how little news there actually is in it.

Do newspapers meet objectives?

My school textbook on journalism lists four main objectives of newspapers: 1. to inform readers through news articles and features; 2. to interpret and offer opinions on the news through editorials and columns; 3. to entertain readers through cartoons, comics and human interest stories; and 4. to provide a public service through advertising and public announcements.

There is nothing wrong with these objectives, of course. Yet a close analysis of the contents of a newspaper reveals that most of the content is advertising, followed by human interest or "soft news" and "social columns." When it comes right down to it, most newspapers have less than 20 per cent "hard" news — that is, news of significance. One newspaper a class of mine examined had less than 10 per cent! It was mainly advertising and "entertainment" type articles.

Newspapers as businesses

The emphasis on advertising is necessary to keep the price of the newspaper down; subscriptions and sales pay for only a small part of the total costs of production. Advertising is, therefore, the newspaper's bread and butter as a "business" with a goal to make a profit, or at least break even. I sometimes wonder to what extent this "business" aspect of newspapers colours or influences its contents.

For example, advertising rates are determined by the circulation of the paper — how many people buy/read it. So the goal becomes getting as many readers as possible — beating out the competition. How do you get more readers? By giving the people what they want. What do people want from newspapers? Judging by the success of numerous tabloids, the answer would appear to be a slick, entertaining style of reporting, numerous columnists each writing from his or her philosophical or political viewpoint, a smorgasbord of features, big pictures and bold headlines.

As a business, then, many newspapers compromise their mandate of presenting, analysing and interpreting the news, and leading their readers in a unified call for justice and harmony in society, by attempting to be all things to all people. In so doing, many become little more than a public relations service for their readers and the organizations and institutions they should be covering. Some suffer from a phenomenon known as "handout journalism," depending on press releases and unsolicited material from politicians in news conferences or corporation publicity blurbs.

Newspapers as PR tools

In the small town where I live, the local weekly paper eagerly sends out a reporter/photographer to any community event, whether it be a school program, a sports team picture, or a special meeting of citizens. Likewise they accept reports and articles from (it seems) anyone who takes the time to write one. And why not? People buy newspapers to see their own picture, to read about their own sports team, or check on the coverage of their meeting. The newspaper's function switches from news to public relations.

So it is with the larger dailies as well, perhaps only on a larger scale. Instead of my school sending a request for coverage at a school event, General Motors announces a new product line or Brian Mulroney holds a press conference. And when reporters are assigned to a "beat," a specific area of societal life, the boat is only rocked to a point — the point of not turning off advertisers and readers.

Is all this too negative, too cynical? I think not. I like to think I'm being realistic. And I still buy newspapers — when I want to. I can still appreciate good analysis, interpretation, and comment on the news; I can still enjoy columnists and comics alike; I can still keep informed through advertising and public relations articles. But I no longer restrict myself to one newspaper, nor do I restrict myself to one source of news and entertainment. But as far as fighting over the newspaper in my home, I'm afraid it's no longer an issue with me.

Henry Knoop teaches English and Media Studies at Durham Christian High in Bowmanville, Ontario.

Cinema summaries

Marian Van Til

The Untouchables

Rated **R**
Stars Robert De Niro, Sean Connery, Kevin Costner, Charles Martin Smith, Andy Garcia
Directed by Brian DePalma

Sixty years after his heyday, Al Capone is still remembered as Chicago's most notorious gangster. He gained that reputation during the prohibition era (c.1930) by bootlegging liquor, by "shaking down" uncooperative merchants, by bribing aldermen and other city officials and by murdering those who got in his way once too often. All the while, he acted as if he should be thanked for providing a public service to the good citizens of Chicago.

The maddening thing about Capone's activities was that they were common knowledge but couldn't be proven by the city's police department. So Elliot Ness, a U.S. Federal Treasury officer was assigned the gargantuan task of stopping Capone. Ness and three others — a veteran cop, a rookie cop and a U.S. Treasury accountant were christened "the untouchables" after escaping unharmed from several highly successful and much publicized raids on Capone's cronies. That small band of lawmen was mythologized in the 1950s television series, *The Untouchables*. In the series, **THE LAW** always prevailed and Ness was portrayed as the straight-arrow, hard-as-nails "G-man" who made it so.

Brian DePalma's film could hardly be more different than the old TV series. DePalma celebrates a few ordinary men who had the emotional resources to summon extraordinary courage when it was most needed. Ness, in DePalma's view, is a rather sensitive, God-fearing man who loves his wife and children more than his job. He wants to do his job — catching law breakers, by staying within that law himself so he can go home to his family with a clear conscience to attend to those things in life which are more important to him.

When dealing with an insidious criminal like Capone (who sees himself as his own law) however, those methods are strained and one's values are tested, if not eroded. DePalma's film captures that dilemma. The film is not simply the violent depiction of good guys versus bad guys, with the good prevailing unscathed and the bad conquered for all time: sin grips unregenerate human beings in a myriad of blatant *and* subtle ways.

The Untouchables is chilling, brutal, touching and sometimes funny. It is an insightful telling of a sad footnote in human history.

Classifieds

Classified Rates

Births $22.00
Marriages & Engagements . $25.00
Anniversaries $30.00
Obituaries $30.00
Notes of thanks $21.00
Birthdays $20.00
All other one-column classified advertisements: $7.50 per column inch with a minimum of $10. For letter under file number, $10 extra. Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.

NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Thanks

BOSMA: We would like to express our appreciation to all our relatives, friends and acquaintances who remembered us with visits, cards, flowers, relaying their good wishes on the occasion of our 55th wedding anniversary, thereby contributing to an enjoyable day. A sincere thank you.
Johannes and Sjieuwke Bosma, Box 533, Emo, ON P0W 1E0

DE JONG: We want to thank our friends and relatives for the best wishes, gifts and cards received for our 40th wedding anniversary. A special thanks to our children and grandchildren for everything they did to make it a wonderful day we will always remember.
Harry & Edith de Jong, R.R.#3, Dundas, ON L9H 5E3

HOGEVEEN: We express our sincere thanks for the support and sympathy shown to us at the passing away of our dear husband, father, grandfather and great-grandfather Jurjen Hogeveen. Thank you for prayers, words of comfort and for the many cards of sympathy.
Sincerely, the Hogeveen family, 76 Town Centre Dr., Apt. 104, Townsend, ON N0A 1S0

Births

BYDEVAATE: With thankfulness to the Lord, we announce the birth of our son JESSE PETER on May 17, 1987. Jesse is a brother for Jody, Lindsey and Joel. He is the fourth grandchild for Mrs. C. Bydevaate, Zierikzee, The Netherlands, and the 22nd grandchild for Mr. and Mrs. P. Bos, Barnwell, Alta.
Casey and Jane Bydevaate, Box 735, Taber, AB T0K 2G0

LANGENDOEN: Mark and Tanya thank the Lord for the safe arrival of their first-born, KIRA MICHELLE. Born on May 28, 1987, weighing 7 lbs. 1 oz. First grandchild for Pete and Ann Langendoen of St. Catharines and Herman and Tina Boks of Hamilton.
4 Hewko St., St. Catharines, ON L2N 2E3

Personals

Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose $2.00 for a complete information package explaining our services.
Established in 1967.

Marriages

CHANDLER-BOS: With thankfulness to God, Dr. and Mrs. W.D. Chandler of Regina, Sask, and Mr. and Mrs. Koos and Roelie Bos of Oshawa, Ont., are happy to announce the forthcoming marriage of their children, MELANIE ANN and BRUCE HARRY. The ceremony will take place, the Lord willing, on June 27, 1987, at 2:30 p.m. at Oakland United Church, Oakland, Ont.
Future address: 722-22 Moon Rd., Downsview, ON M3J 2S5

MEYERS-BUISMAN: "The steadfast love of the Lord never ceases." Along with our parents, Jim and Sina Meyers and Ed and Sonja Buisman, we, SHARON Meyers and JEFF Buisman are happy to announce our wedding celebration. The ceremony will take place on July 4, 1987, 3:30 p.m., at the home of the Meyers family, R.R.#5, Firelane 12, Niagara-on-the-Lake, Ont. Rev. H. Lunshof officiating.

PLAISIER-SNIEDER: Mr. and Mrs. P. Plaisier of Tuscaloosa, Alabama, are pleased to announce the marriage of their daughter HENRIETTE to GORDON, son of Mr. and Mrs. C. Snieder, of Bracebridge, Ont. The ceremony will take place on June 20, 1987, in the CRC of Waterloo, Ont., with Pastor Richard Vanden Berg officiating.
Future address: 3F-475 Bourke Ave., Dorval, PQ H9S 3W8

SUK-LOUWS: Believing that the Lord has brought them together, we, Mr. and Mrs. Peter and Jenny Suk and Mr. and Mrs. John and Mary Louws, rejoice in announcing the forthcoming marriage of our children, HELEN and FRANK. They will exchange their vows of promise and love, D.V., on Saturday, June 27, 1987, at 3 p.m., in the Covenant Chr. Ref. Church, St. Catharines, Ont. Pastor H.W. Zegerius and Pastor E. Den Haan officiating.
Future address: General Delivery, Newcastle, ON L0A 1H0

VOS-DESCHIFFART: With joy and thanks to God, Mr. and Mrs. Henk Vos are happy to announce the marriage of their daughter SUSAN to BRIAN DeSchiffart. This ceremony will take place, the Lord willing, on Saturday, July 4th, 1987, at the Immanuel Chr. Ref. Church in Hamilton, Ont.
Future address: 1073 West 5th, Hamilton, ON L9B 1J5

WINTERS-HELLINGA: Mr. and Mrs. John Winters of Strathroy, are pleased to announce the forthcoming marriage of their daughter ROSALIE to LAWRENCE, son of Mr. and Mrs. Romke Hellinga of Toronto. The ceremony will take place, the Lord willing, on Saturday, June 27, 1987, at Bethel Chr. Ref. Church, London, Ont., at 3 o'clock. Rev. P. Stel officiating.
Future address: Unit 314, 5 San Romanoway, Downsview, Toronto, ON M3N 2Y9

Ministers

CRC of Vernon, B.C. is seeking a pastor. Church profile available upon request. Interested ministers please contact Calling Committee, c/o George Onderwater, 2905 - 25th St., Vernon, B.C. V1T 4P8

Miscellaneous

Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.

Anniversaries

Wyoming Mt. Brydges
1962 June 29 1987
With thanksgiving to God, we wish to announce the 25th wedding anniversary of our parents,

HARRY and JENNY KLEEFMAN
(nee Nywening)

"In all thy ways acknowledge Him, and He shall direct thy path." (Prov. 3:6)
Their children:
Mary & Ron Arends — Strathroy
William & Janice Kleefman — Strathroy
Karen — at home
Jim — at home
We welcome friends and relatives to an open house Friday, July 3, from 8 p.m. - 10 p.m., at the Westmount CRC, Drury Lane, Strathroy.
Home address: R.R.#2, Mt. Brydges, ON N0L 1W0

Obituaries

On June 9, 1987, the Lord took to be with Him our beloved grandfather and great-grandfather, during a visit from The Netherlands,

PIET BLOK

Sadly missed by:
John & Carolyn Werkhoven; Jaclyn, Rachel, Kristen — Cambridge, Ont.
Alice & Randy Groen; David — Grand Valley, Ont.
Rick & Marcia Werkhoven — Orangeville, Ont.
Wayne Werkhoven — Brampton, Ont.
"I am the resurrection and the life. He who believes in me will live, even though he dies." (John 11:25)

"If we live, we live to the Lord and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's." (Rom. 14:8)
On Monday, June 1, 1987, after a short illness, the Lord took home to be with Him our beloved husband, father, grandfather and great-grandfather,

WYBE DE BOER

at the age of 81 years.
Beloved husband of Harmke (nee Van der Ploeg and the late Wobbenia (nee Venhuizen).
Dear father of:
Jane & George Wassenaar — Wellandport, Ont.
Syd & Joanne De Boer — Lynden, Ont.
Norm & Amy De Boer — Stevensville, Ont.
George & Jane De Boer — Jerseyville, Ont.
Frances Ringelberg — Lynden, Ont.
Cor & Pat De Boer — Oakville, Ont.
Dear opa of 25 grandchildren and one great-grandchild.
Dear step-father of:
Nancy & Andy Pott — Orangeville, Ont.
Grace & Jerry Flonk — Bowmanville, Ont.
Ina & Bouke Van Keulen — Leeuwarden, Holland
Kees & Truus Hoving — Rodeschool, Holland
Arie & Zwanny Hoving — Glimmen, Holland
Opa of nine grandchildren and two great-grandchildren.
Survived by four brothers and one sister in Holland.
The funeral service was held June 3, 1987, at the Riverside Chr. Ref. Church, Wellandport, Ont. Interment at Riverside Cemetery, Wellandport. Rev. H.A. VanderWindt officiating.
Home address: R.R.#1, Wellandport, ON L0R 2J0

An ad in C.C. gets results!

Obituaries

June 6, 1987.
After a brief but serious illness, the Lord took unto Himself,

Mrs. CORNELIA DEN HARTOG
Widow of Mr. G. den Hartog.

at the age of 78 years.
May the Lord comfort her children and grandchildren.
John 17:24.
She was a devoted member of our ladies' society "Ora et Labora" of the Chr. Ref. Church, Aylmer, Ont.

"I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day." (Timothy 4:7-8)
On May 26, 1987, the Lord took home my husband, our father, grandfather and great-grandfather,

GERHARD WILLEM HOFTYZER

at the age of 79 years.
Aleida Hoftyzer (nee Veldhuis).
Father of:
Bert & Margaret Hoftyzer — Belleville, Ont.
Ralph & Elly Hoftyzer — Moorefield, Ont.
John Hoftyzer — Frankford, Ont.
Dora & Hilbert De Boer — Clifford, Ont.
Wim & Wilma Hoftyzer — Belleville, Ont.
Johanna & Orvis Scot — Gallup, N.M. USA
Alida & Albert Dreise — Dundas, Ont.
Gerard & Lilly Hoftyzer — Frankford, Ont.
Albert & Tina Hoftyzer — Frankford, Ont.
29 grandchildren, three step-grandchildren, and 10 great-grandchildren.
Home address: R.R.#1, Frankford, ON K0K 2C0

Personals

Het consulaat-generaal zou gaarne in contact willen komen met de navolgende personen:
VAN DELFT, Marinus Josephus, geboren op 2 maart 1922, laatstbekende adres in Nederland: Multatulistraat 104, Den Haag, naar Canada vertrokken op 9 juli 1957.
HOEKMAN, Anne Marie, laatst gewoond hebbende te R.R.#1, Melbourne, ON N0L 1T0.
KLOOTWIJK, Willem Jacobus, geboren op 9 maart 1922, laatstbekende adres in Nederland: Rouwmanstraat 24, Rotterdam, naar Canada vertrokken op 11 juni 1956.
MULDER, Jan, geboren op 16 februari 1922, laatstbekende adres in Nederland: Bergstraat te Arnhem, naar Canada vertrokken op 17 mei 1955.
VELLINGA, Wijbren, geboren op 10 oktober 1897, te Oosterbeek, in de jaren 1919/1920 met een bevriende familie naar Canada vertrokken.
WESSELINGH, Catharina Maria, geboren op 2 oktober 1922, te Hazerswoude, naar Canada op 18 september 1961.
Consulate-General of The Netherlands
1 Dundas St. West, Suite #2106
Box 2
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Wanted

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Bethany Chr. Ref. Church
Fenwick, ON L0S 1C0
or call J.W. Van Lochem, Secr.
(416) 892-8581

Business

For sale: Painting & Decorating business in South Ontario. Ideal for father and son or 2 brothers. For information write to file #2462, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Real Estate

Royal Lepage Real Estate Services Ltd.
340 acre farm in beautiful Prince Edward County. 270 acres workable; 5-bedroom home, 2-bedroom mobile; barns, silos, milking parlour. Cattle, milk quota and machinery offered separately. Asking $269,000.
Call Edythe Therrien
(613) 476-4269

150 acres, two barns, one dairy, one beef. Some bush. River. Three-bedroom home, comb. oil and wood furnace; 200 amp hydro. Asking $165,000. Half down.
290 acres, 45 cow free stall barn. Heifer barn. Double four milking parlour. Two silos. Four-bedroom brick home.
100 acres, tiled. Dairy and hog setup. Two silos. Two-storey brick home, recently modernized kitchen, laundry room. Double attached garage.
50 acres, all workable. Newer two-storey home, 1800 sq. ft., four bedrooms. Main floor family room. Double garage. Bank barn. Steel implement shed. Near paved road. Close to Christian school.
200 acres land slightly rolling, suitable for sheep or goats. Barn setup for hogs. Seven room home. Asking $110,000.
Contact:
P.H. HILLER REALTY LTD.
935 Main St. W.
Listowel, Ont.
Ph: 519-291-1544
Albert Carson 291-1395
or Helen Cullen 291-1709

APPLE ORCHARD:
Immaculate brick 3-bedroom bungalow on 8 acres of land with over 800 young apple trees as well as a small barn and pasture. This attractively landscaped property is located in an ideal area for retail sales. A perfect way to help pay your mortgage. Asking $175,000.
GREENHOUSE BUSINESS:
Great family business opportunity! A well-established outlet of various greenhouse plants and flowers, with fully equipped facilities. Lovely 3-bedroom brick bungalow with recently refinished kitchen and finished basement with extra bedroom and large family room. Asking $98,500.
These properties are located in Eastern Ontario near Morrisburg and the St. Lawrence River. Within the school area of Timothy Christian School, Williamsburg.
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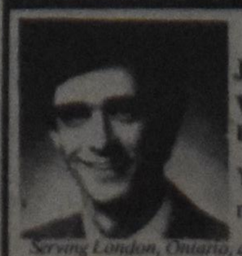

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Classifieds

Help Wanted

Help wanted on **dairy farm**; year-round employment; full- or part-time. Some experience necessary. Home with barn available; Norwich area; beautiful rural setting; available for occupancy on July 1. Phone (519) 863-2096.

Help Wanted

Wanted: person to work on **dairy farm.** House available. Call (416) 774-6200.

ECE graduate wanted in Christian Day Care in S.W. Scarborough; good salary and benefits offered. Phone (416) 699-0863.

CRWRC of Canada

invites applications for a

GENERAL ACCOUNTANT

to begin September 1, 1987

The successful applicant will have a degree in General Accounting or presently working towards the completion of a CGA.

This position includes responsibility to maintain and monitor all financial activities of the organization in Canada, with extensive involvement in the administration and maintenance of personnel matters. Experience with computerized systems a definite asset.

Submit resume to:
Harry Veldstra
P.O. Box 5070, Burlington, ON L7R 3Y8
(416) 336-2920
Please respond by July 30, 1987

Available Position

THEOLOGICAL LIBRARIAN

Calvin College and Seminary Library is currently seeking a theologically-trained (M. Div. preferred) librarian (ALA approved, MLS required) who possesses cataloguing expertise and has foreign language proficiency.

The full-time position involves a variety of tasks (cataloguing, collection building, reference, etc.) and is available Sept. 1, 1987. Salary will depend upon qualifications and experience.

Candidates should be committed to the Reformed (Calvinistic) faith as expressed in historic Reformed confessions and creeds.

Send letter of application, resume and names of three references to:
Marvin E. Monsma, Director
Calvin College and Seminary Library
3207 Burton Street, S.E.
Grand Rapids, MI 49506
(616) 957-6299

Teachers

BRANTFORD: Because of maternity leave, **Brantford Chr. School** is in need of a **Grade 1/2 teacher** from mid Oct. to the end of Feb. Please send applications to Chris VanderVeen, Principal, 7 Calvin St., Brantford, ON N3S 3E4. Tel. (519) 752-0433.

CHILLIWACK, B.C.: Chilliwack Chr. School invites applications for one teachers position for **Grade 1/2 combination,** and a possible part-time position for Grade 2. Please send resume to: Mr. Jim Bleeker, Chilliwack Chr. School, 9750 McNaught Rd., Box 161, Chilliwack, B.C. V2P 6G2 or call 604-792-4171.

HAMILTON: Calvin Chr. School — The Education Committee invites persons with a teaching background and a practical and theoretical knowledge of **Art** to apply for a part-time position (one day per week). Phone applications accepted until July 3, 1987. For details contact: Mr. Hultink at (416) 388-2645.

HOUSTON, B.C.: The Houston Chr. School is seeking applications for a **Grade 7/8** teacher with a major in Science. Please contact the principal Mr. H. Fritschy, Houston Chr. School, Box 237, Houston, B.C. V0J 1Z0. Tel. (604) 845-7736 (school) or 845-7953 (home).

For Sale

Church furniture for sale!
Chancel
Furniture:
Pulpit, baptismal font, pedestal
3-seat chancel pew
Pews:
37 x 8.5 feet
17 x 13 feet
4 frontals
Total: 358 seats
Oak, natural finish, excellent condition. Pews used 11 years. Located in Dundas, Ont.
Call Joe Brokking at 416-878-1584.

Help Wanted

Teachers

OTTAWA: Qualified Christian teachers required for **mathematics/science, English/drama.** Sept. 1987. Full- or part-time. Good salary/fringe benefits package. Send resume to: Derek Maggs, Principal, Redeemer Chr. High School, 900 Merivale Rd., Ottawa, ON K1Z 5Z8. 613-722-1175.

RICHMOND, B.C.: Enthusiastic teachers needed for **Richmond Chr. School,** K-8. Have potential openings in **Grade 4, Grade 7, music** and **teacher-aid** for the 1987/88 academic year. Please call principal: Ian Codling, 604-272-5720.

STRATFORD: Stratford and District Interdenominational Chr. School is in need of a **teaching principal.** Send resume to: Mrs. J. Streutker, Secr., R.R.#1, Tavistock, ON N0B 2R0; for further information contact the school at (519) 393-5675.

Looking for a job? Check C.C.'s classifieds.

Vacations

Bed and Breakfast
Vacationing in the Toronto area? Our country home situated in beautiful rolling hillsides is the ideal place to stay. Lots to see and do. Call the Flim's at 1-416-655-4142, Oshawa, Ont.

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Phone: (416) 352-2308

Accommodations

21-year-old Ryerson student looking for **accommodation** or others to share a house or apartment in the downtown **Toronto area.** Contact: Sandra Wynia, 508-33 Leaside Dr., St. Catharines, ON L2M 4G2. Phone: (416) 937-2700.

Employment Wanted

Experienced 17-year-old summer farm worker (pigs, dairy, haying, farm equipment) available to start immediately. Thunder Bay area considered. References. Call Fred at (519) 821-1084 (eve.)

Happy Anniversary!

As a way of extending our congratulations, C.C. will publish anniversary pictures **free of charge** for those couples celebrating 50 years or more together.

All other pictures are subject to a charge of $7.50 (Canadian).

Vacations

Southampton
Hampton Court Motel
Short walk to beaches; close to golf courses, tennis and shopping.
MOTEL UNITS: twin beds, colour T.V.
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2 bedroom, beach, pool, tennis, golf, horse-back riding, at $350 a week. Special rates for spring and fall.
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(416) 648-2182

Come to beautiful PEI for your holidays and stay at
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Quiet location, scenic view, pets permitted. The only 3-way hookups near Charlottetown. Contact: Tony or Johanna Enserink at 902-569-2287.

Calvin Theological Seminary

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announces the following openings on the faculty and cordially invites inquiries from interested parties and suggestions of qualified nominees from consistories and individuals.

(Dates indicate when responsibilities will begin.)

- **Church Order and Church Administration** *(September 1988)*
- **Missions—Domestic** *(September 1988)*
- **Missions—World** *(September 1988)*
- **Systematic Theology** *(September 1988)*

Position descriptions and a list of qualifications for faculty members are available from the seminary. All correspondence should be addressed to James De Jong—Seminary Openings; Calvin Theological Seminary; 3233 Burton St. SE; Grand Rapids, MI 49506.

Deadline for inquiries and suggestions is July 31, 1987.

LITTLE EUROPE RESORT

Bracebridge, Muskoka

Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-zwem- en vis gelegenheid (ideaal voor groepskampen).
"Little Europe" vindt u 10 km. ten oosten van Hwy. 11, aan Hwy. 118 East, voorbij de Muskoka Airport.

• No pets please **• Showers available**
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Telephone: (705) 645-2738

Events

SPECIAL CONCERT

ANDRE KNEVEL — *Organ*

HENK DE GRAAF — *Clarinet*

Soloist from the Rotterdam Philharmonic

Two internationally-acclaimed musicians will play at:

St. Andrew's Presbyterian Church, Lindsay, Ontario
at 8 p.m., July 25, 1987

Seating by advance tickets only. Tickets available at Van Halteren's Music Centre in Lindsay. For tickets and information call:
(705) 324-9582

Calendar of Events

June 19-21	25th anniversary of **Clinton** & District Chr. School. (info. call: (519) 524-7280 or 482-7851. June 20: social starts at 1:30 p.m., evening program: 7:30 p.m. For info. call (519) 482-9995.
June 19-21	25th anniversary of Mountainview CRC, **Grimsby**, Ont. Friday at 7:30 p.m.: fellowship; Saturday: Picnic from 12 to 4 p.m. at Fifty Point Conservation Area; Sunday: Worship services at 9:30 a.m. and 4:30 p.m.
June 20	Wyoming District CR Singles Fellowship Picnic & Barbeque at Bridgeview Park, **Petrolia**, Ont. starting at 1 p.m. For info. call (519) 344-7097. Registration closes June 10th.
June 20	Annual Grunneger Picnic at Grand River Conservation Area, **Rockwood**, Ont. (on Hwy. 7 between Guelph and Acton. Starts at 10 a.m.)
June 22	Meeting to inform Dutch-Canadians about AOW pension agreements at Holland Chr. Homes, **Brampton**, Ont. (10 to 12 noon and 2:30 to 4:30 p.m.)
June 23	Meeting to inform Dutch-Canadians about AOW pension agreements at Grace CRC, **Scarborough**, Ont. from 10 to 12 noon.
June 27	"Wieringermeer Day" from 11-5 p.m. at **Moorefield** Park. For info. call A. Jongejan at (519) 482-9173.
July 1	Frisian Picnic at Pinehurst Conservation Park, Hwy. 24A, **Paris**, Ont. Starts at 11 a.m.
July 1	Kaatsen Tournament in **Paris**, Ont. Phone (519) 485-0639.
July 3-4	25th anniversary of Immanuel Chr. School, **Lethbridge**, Alta. Speaker: Rev. John Ooms. Variety program on both days. For info. call (403) 327-4223.
July 5	"The Parousia" (Christ's Second Coming) celebrated in Ebenezer CRC, **Leduc**, Alta. Watch for local announcements.
July 8	"Hollandse Dag" in the arena, 334 Metcalfe St. W., **Strathroy**, Ont. Speaker: Rev. Harry VanderWindt. Starts at 10 a.m.
July 11	"Zeeuwse Picnic" starting at 12 noon in Springbank Park (site 12), **London**, Ont. Everyone welcome!
July 18	Kaatsen Tournament in **Woodstock**, Ont. Phone (519) 485-0639.
July 22-29	International Cadet Camporee '87, held at Camp Beaverdam near **Orangeville**, Ont. Open house at Camp Beaverdam July 26 starting at 10 a.m. Lunch provided. Everyone welcome.
July 25	Organ and clarinet concert featuring organist Andre Knevel and the Dutch clarinet virtuoso Henk de Graaf. At 8 p.m. in St. Andrew's Presbyterian Church, William St., **Lindsay**, Ont.
July 31-Aug. 3	Annual ICS Conference at Niagara Christian College Campus, **Fort Erie**, Ont. Theme: "To be near God." Keynote speaker: Pastor Derk Pierik, U of T campus chaplain.
Aug. 8	Kaatsen Tournament in **Burford**, Ont. Phone (519) 485-0639.
Aug. 15	"Drijberse Dag" to be held at Pine Hurst Conservation Area, Hwy. 24A (between **Cambridge** and **Paris**). For info. contact Marinus and Marie Booy at (519) 269-3718 or Bert and Jenny Smit at (416) 957-7617.
Aug. 22	Kaatsen Tournament in **Oakville**, Ont. Phone (519) 485-0639.
Sept. 7	Kaatsen Tournament in **Stoney Creek**, Ont. Phone (519) 485-0639.
Sept. 12	Redeemer College Annual Membership Meeting & Convocation. Starts at 10 a.m. at Redeemer College, **Ancaster**, Ont.
Sept. 19	Kaatsen Tournament in **Ingersoll**, Ont. Phone (519) 485-0639.
Sept. 19	30th annual convention of the Ontario CRC School Association at E. Northumberland S. School, **Brighton**, Ont. Host: Trenton CRC. Speakers: Cele Mereness and Harvey Smit. For info. call (519) 884-6044.
Sept. 24-26	Sixth Biennial Conference on Dutch-American Studies at Trinity Christian College, **Palos Heights**, Ill. For info. contact Dr. Hendrik Sliekers at (312) 597-3000.
Oct. 3	Sixtieth anniversary and reunion of "Christelijk Lyceum (HBS)" in **Apeldoorn, The Netherlands.** On this occasion the school will publish a book commemorating the airplane accident in Oct., 1946. Former students can write to Wim J. Van Veen, P.O. Box 1057, Station Q, Toronto, ON M4T 2P2.
Oct. 3-18	25th anniversary of the Blyth CRC, **Blyth**, Ont. For info. phone Fritz Datema at (519) 526-7202.
Oct. 24	Second annual Holy Spirit conference at Redeemer College, **Ancaster**, Ont. For info. call Gerrit Verstraete at (416) 890-3222.
Nov. 7	Dedication of the famous REIL tracker-action pipe organ in the auditorium of Redeemer College, **Ancaster**, Ont. The two-manual, 2000-pipe organ from Heerde, The Netherlands, will be played by virtuoso organist Christiaan Teeuwsen, Redeemer's new Assistant Professor of Music.
Nov. 21	Arts & Crafts Festival at TDCH, **Woodbridge**, Ont.

Advertising Deadlines

Dated	Mailed	Display ad deadline	Classified deadline
Fri. June 26	Tues. June 23	Wed. June 17-8:30a.m.	Thurs. June 18-8:30a.m.
Fri. July 3	Tues. June 30	Wed. June 24-8:30a.m.	Thurs. June 25-8:30a.m.
Fri. July 10	Tues. July 7	Wed. July 1-8:30a.m.	Thurs. July 2-8:30a.m.

Ontario explores its rural past

MILTON, Ont. (OAM) — Contributions made by various cultural groups to Ontario will be the focus of a feature exhibit at the Ontario Agricultural Museum this summer.

"Multiculturalism — A Rural Perspective" will offer visitors the opportunity to examine many of the social and cultural contributions made by different ethnic groups to life in rural Ontario.

Multiculturalism will be revealed as a phenomenon which has affected not only the urban, but rural population from the time of earliest settlement to the present.

The exhibit, held June 15 - Sept. 7, is divided into eight different interest areas focusing on topics such as things they brought with them, place names in Ontario, furniture, architecture, food and diet, textiles and clothing, social life and customs, and farming. This topical approach will highlight the many different cultural forces alive in rural Ontario during the past and today.

The exhibit will focus on the sights and sounds of Ontario's rural past and explore over 32 hectares of living history. Daily demonstrations of spinning, weaving, blacksmithing, wheelwrighting, open hearth cookery, farming activities and more are featured.

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Ontario

PERMANENTE COMMISSIE VOOR SOCIALE ONTWIKKELING

EEN ONTWERP VOOR HERZIENING VAN DE ONDERWIJSWET

De "Standing Committee on Social Development" zal vergaderen om "Bill 80, An Act to amend the Education Act " in overweging te nemen. Het doel van dit wetsontwerp is het beschikbaarstellen van onderwijs in de moedertaal in Ontario.

De commissie zal de eerste phase van de openbare hoorzittingen behandelen op 11, 15, 16, 18, 22 en 23 juni 1987, in de Legislative Building, Queen's Park, Toronto, Ontario. De tweede phase van de hoorzittingen zal op een latere datum plaatsvinden.

De commissie nodigt individuelen, groepen en organisaties, die commentaar wensen te geven over dit bovengenoemde wetsontwerp, uit om schriftelijke voorstellen in te dienen. Alle schriftelijke voorstellen moeten vóór donderdag, 25 juni 1987, in het bezit zijn van de "Clerk of the Committee." Aanvragen voor mondelinge voorstellen moeten geadresseerd zijn aan de "Clerk of the Committee" en zullen overwogen worden door de Commissie.

Afschriften van dit wetsontwerp zijn verkrijgbaar bij de Ontario Government Bookstore, 880 Bay Street, Toronto, Ontario, of via de post-verzendingsdienst, Publications Centre, 880 Bay Street, Toronto, Ontario M7A 1N8, 416/965-6015, kosteloos telefoon nr. 1-800-268-7540. In de 807 zône, vraag de telefoniste naar Zenith 67200.

RICHARD JOHNSTON, M.P.P.
(Scarborough West)
Chairman

FRANCO CARROZZA
Clerk of the Committee

Room 469, Legislative Building
Queen's Park
Toronto, Ontario
M7A 1A2
Telephone: 416/965-6834
Collect calls will be accepted.

Dutch

Persoverzicht

Carl D. Tuyl

De Minister voor Defensie kwam voor de dag met zijn boodschappenlijstje. Tenminste tien onderzeeërs met kerntoerusting, tanks, straaljagers, en een half dozijn andere oorlogsschepen. Het werd ook wel eens tijd, want onze strijdkrachten zaten niet dik in de wapenen. De aankoop van al dat spul zal zich uitstrekken tot in de volgende eeuw. De onderzeeërs zijn vooral bedoeld om Canada's soevereiniteit over het Noordpoolgebied kracht bij te zetten.

★★★★

De premiers deden overwerk tijdens een bijna twintig uur durende vergadering, waarin de puntjes op de "i"'s van het grondwet-akkoord werden gezet. Het hele plan gaat nu naar de provincies waar het besproken zal worden in parlement. Ondanks de bezwaren van "Zijn Gepensioneerde Majesteit" wordt er verwacht dat de provincies het plan zullen goedkeuren. Het hele geval heeft de Liberale Partij geen goed gedaan. Er is verdeeldheid in de Liberale gelederen en Turner is er tot nu toe niet in geslaagd om de eenheid te herstellen. Zijne Majesteit is ook niet van plan om in de toekomst zijn mening over de grondwetovereenkomst onder stoelen of banken te steken. Storm in zicht voor de Liberalen.

★★★★

De Prime Minister, vergezeld van zijn bevallige gade, vertrok naar Venetië voor een vergadering van de zeven landen. Monsieur Brian Mulroney zou graag de kwestie van Amerikaanse en Europese graansubsidies op willen brengen, de Japanezen zouden graag de dollar weer wat omhoog zien gaan, President Reagan wil spreken over eventuele medewerking met de Amerikaanse marine in de Perzische Golf, en de IJzeren Dame piekert over de aanstaande verkiezingen in Engeland. We hopen maar dat iedereen aan het woord kan komen.

Voor zijn vertrek naar Venetië, waar de romantiek verknald wordt door de veiligheidsmaatregelen van de Italiaanse politie, gaf Monsieur Brian Mulroney zo tussen neus en lippen nog eventjes een biljoen dollar weg voor ontwikkeling in de Atlantische provincies.

★★★★

De ere-kommandant van Canada's beroemdste regiment is een vrouw, met name de koningin-moeder. Maar met militaire logica werden vrouwelijke leden van het regiment geweerd van de traditionele parade. Men moet militairen geen beslissingen laten nemen, en zeer zeker geen beslissingen van ethische betekenis. Militairen worden niet getraind om te denken. Het menu voor de dag is zo ongeveer de zwaarste verantwoordelijkheid die men militaire hoofdkwartieren moet toevertrouwen, anders komen er ongelukken. Iedereen die in het leger is geweest weet er van mee te praten.

★★★★

Over legers gesproken, in Toronto was er een reünie van een betallion troepen-te-fiets uit de Eerste Wereldoorlog. Er waren er nog een stuk of zeven, allemaal ver in de tachtig of vroeg in de negentig. Een fles champagne van meer dan zestig jaar oud is gereserveerd voor de laatse twee overlevenden. Het aantal veteranen van de Eerste Wereldoorlog wordt kleiner en kleiner.

★★★★

Het kruitvat van de wereld — de Perzische Golf — kwam nog dichter bij het lont. Iran beschikt over raketten en Amerika heeft gewaarschuwd dat het geen aanval op schepen onder de Amerikaanse vlag zal dulden.

★★★★

Er waren weer kernontploffingen in de afgelopen week. De Fransen deden een twee kiloton nummer op een eiland en de Russen bliezen een stuk van Kazakhstan de lucht in. Allemaal even snuiven.

★★★★

Er was een bosbrand in China en de Centrale Regering ontsloeg de betreffende minister. De bosbrand duurde 25 dagen en eiste meer dan tweehonderd slachtoffers. Er was ook een vergadering in China van Landbouw-Ministers. De vergadering vestigde de aandacht op het feit, dat er dagelijks 40.000 kinderen in de wereld sterven van honger en dat de problemen van ondervoeding weer toenemen. Het geeft je te denken over die tien kern-onderzeeërs van ons, nietwaar?

★★★★

Een zekere mijnheer Oosterlaak kwam op een nogal vreemd idee om geld bijeen te zamelen voor de aanschaf van twee gorillas voor de dierentuin in Johannesburg, Zuid Afrika. Mijnheer Oosterlaak leefde voor 64 dagen in de leeuwenkooi, met alleen maar een stok als verdediging. Het is mijnheer Oosterlaak niet bevallen en de aktie is op niets uitgelopen. Er zijn al genoeg gorillas in Johannesburg, denk ik.

★★★★

De Paus, die blijkbaar slecht op zijn gemak is in het Vatikaan, geen zit in 't je-weet-wel, ging op reis naar Polen. De Poolse bisschoppen hebben de vakbeweging Solidariteit gevraagd om geen protest-organizaties te organizeren. De Paus is echter van plan het graf van de Solidariteits-martelaar — Jerzy Popieluszko — te bezoeken. Poolse Paus moppies maken tegenwoordig niet veel opgang meer.

★★★★

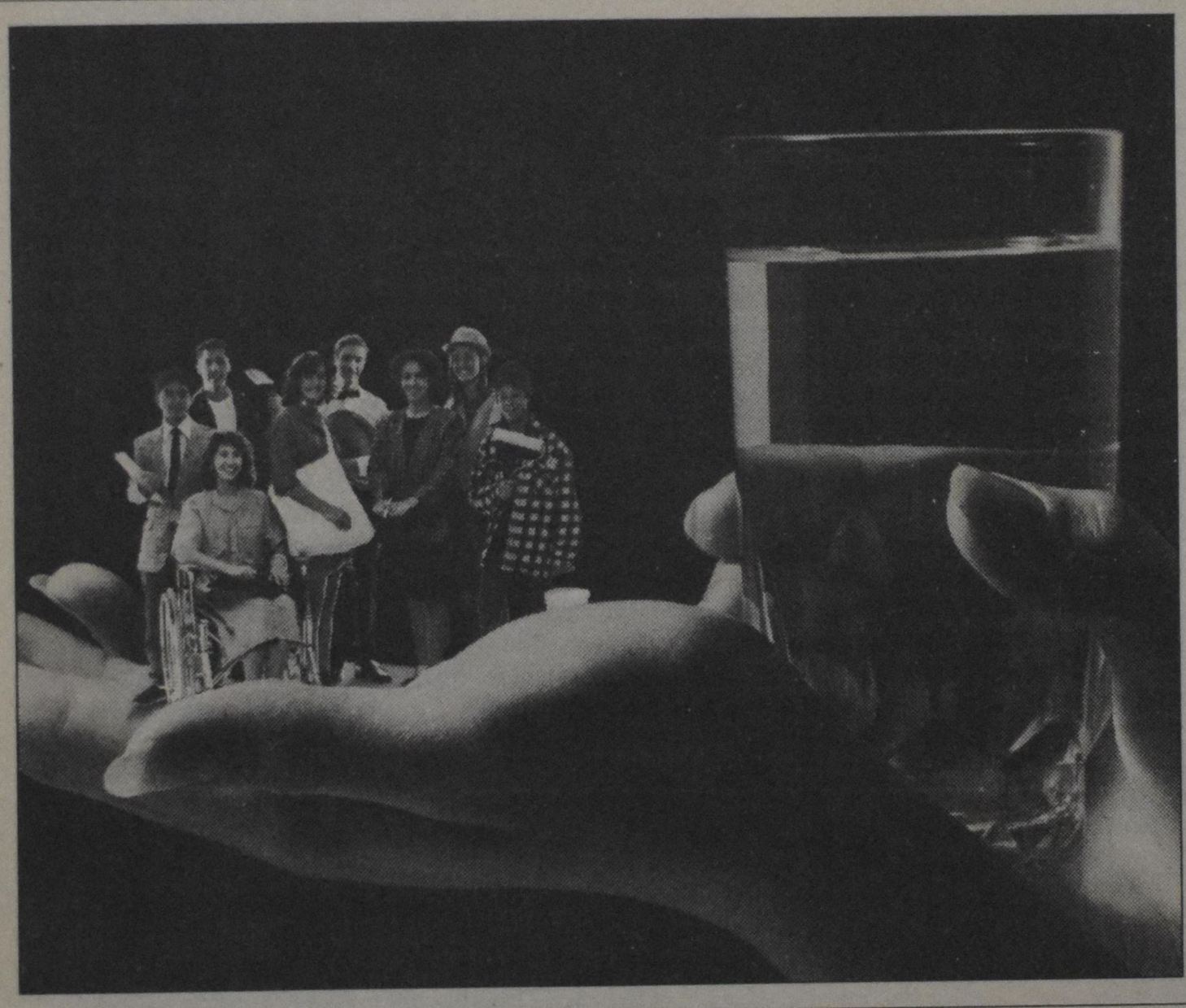
Welk land heeft één van de zwaarst bewapende strijdkrachten ter wereld? India! Het leger daar is uitgerust met Russische wapenen en heeft de beschikking over kernwapenen. De gedachtenis van Nehru is uitgewist met kanonnen en geweren.

★★★★

Zoals gewoonlijk eindigen we met wijsgerige gedachten: "In de rechtzaal van het geweten wordt doorlopend zitting gehouden," en "Wie vaak gromt heeft een hondenleven." En we besluiten met een wijs gedicht van Vader Cats:

"Die wel sijn eygen hert doorsiet.
En spot met sijnen buer-man niet
Woegh iemand recht sijn eygen schult
Hy sagh noyt op sijns mackers bult."

Carl Tuyl is predikant van de First Christian Reformed Church in Kingston, Ontario.



Vlugge, tijdelijke verlichting ...

Maak uw werklast voor de zomer lichter. Neem een student aan.

Hier is een oplossing voor die drukke zomerdagen. Laat de energie en het enthousiasme van studenten voor u werken.

Studenten zijn gewillig om allerlei soort werk te doen, van "part-time" karweitjes rond het huis tot beroeps-georiënteerde banen.

Elke zomer stellen studenten een weelde van talent, kennis en vernuft beschikbaar, waarvan elke werkgever gebruik kan maken.

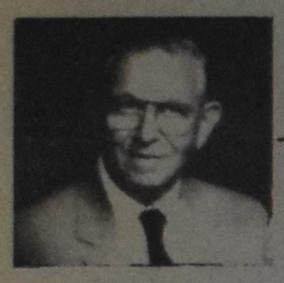
Daarom, voor vlugge, tijdelijke verlichting van lastige zomerkarweien — geef ze in handen van een student.

Voor verdere inlichtingen, neem contact op met uw plaatselijke Canada Employment Centre for Students, Hire a Student Office of Student/Youth Employment Centre.

Government of Canada
Minister of State for Youth
Jean J. Charest

Gouvernement du Canada
Ministre d'État à la Jeunesse
Jean J. Charest

Canada



Onder de Streep

Rijst op, rijst op voor Jezus

John van Harmelen

Het is niet moeilijk om u iets te vertellen over "Rijst op, rijst op voor Jezus," want de auteur heeft zelf de moeite genomen om ons op de hoogte te stellen van de geschiedenis van dit gezang. We gaan in gedachten terug naar het jaar 1858 toen iedereen sprak over "Het werk van God in Philadelphia."

Dudley Atkins Tyng was de predikant van de Episcopalian Church of Philadelphia. Het was een tijd waarin velen positie kozen tegen de slavernij. En de negenentwintigjarige predikant stak zijn mening niet onder stoelen of banken, toen hij in 1854 zijn vader opvolgde. Hij was ook bevriend met George Duffield, de predikant van de Temple Presbyterian Church in Philadelphia.

Eén van de beste preken

Duffield schreef: "Stand up for Jesus" was de boodschap die Rev. Dudley A. Tyng stervende achterliet aan de Young Men's Christian Association (YMCA), en aan de predikanten die met hem baden in de 12-1 uur gebedssamenkomst gedurende de "Grote Opwekking" in 1858 en luisterden naar zijn "Noonday lectures."

"Dudley A. Tyng kende ik als een persoonlijke vriend. Ik achtte hem hoog. Ik ben nog altijd blij dat ik hem heb mogen kennen. Op Dinsdag 30 maart 1858 werd er een grote vergadering gehouden in de Jayne's Hall, die wel vijfduizend personen kon bevatten, en Rev. Tyng zou daar preken over het thema: Gij mannen, gaat nu en dien uw Heer! (Er waren 5000 mannen in die vergadering aanwezig.) Meer dan duizend jonge mannen beantwoordden de prediking, door hun leven te geven aan Jezus Christus, onze Zaligmaker."

Deze preek werd vaak één van de beste preken uit die tijd genoemd. Het klonk telkens als een echo nadat de hymn geschreven was: "Ye that are men now serve Him." (stanza 2)

Zing toch

De volgende woensdag ging Rev. Tyng eens even kijken in de schuur. (Hij woonde op een boerderij). Een muilezel trok een machine om mais te pellen. Rev. Tyng gaf de muilezel een gemoedelijk klapje op de nek. De machine echter greep de mouw van de predikant's jas en trok zijn arm in de machine. Het zag er hopeloos uit.

De dood was er mee gemoeid. Men trachtte hem te redden, maar na een paar uur bleek wel dat de vreselijke wonden hem het leven gingen kosten. Toen zijn vrienden om zijn bed stonden riep hij: "Zing toch, kunnen jullie niet meer zingen?" En toen er geen de moed had om het te doen, begon hij zelf met zijn geliefde gezang: "Rots der eeuwen, troost in smart, laat mij schuilen aan uw hart."

Toen het einde naderde boog zijn vriend George Duffield zich over hem heen en vroeg hem: "Heb je ook nog een laatste boodschap voor je vrienden?" Hij ging sterven, maar hij was nog vol van zijn prediking in de Jayne's Hall, en zei fluisterend: "Zeg hen, de Here Jezus te eren en voor Hem op te staan!"

Wereld bekend

De volgende zondag heeft de auteur van de hymn "Stand up, stand up for Jesus" gepreekt over de tekst, Efeziërs 6:14: "Staat dan, uw lendenen omgord hebbende ...." Aan het einde van de dienst las hij het gedicht voor dat hij na en naar de afscheidswoorden van zijn vriend gemaakt had.

De hoofdleider van de zondagsschool werd er door getroffen en vroeg toestemming om dit gezang af te drukken voor de zondagsschoolkinderen. Hij gaf de blaadjes met het lied aan de kinderen.

Eén van die blaadjes kwam in de handen van de redaktie van een Baptist-krant. En sinds het in die krant verscheen vond het zijn weg in het Engels, in het Duits en in het Latijn, enzovoort "all over the world."

In de bundel van Joh. De Heer vindt u dit gezang met vier coupletten onder nr. 205. In the Baptist Hymnal vindt u onder nr. 415 de melodie van George J. Webb (3 coupletten) en onder nr. 419 de melodie van Adam Geibel (4 coupletten).

Rijst op, rijst op voor Jezus

1. Rijst op, rijst op voor Jezus,
gij helden van het kruis!
Verhoogt Zijn krijgsbanieren
te midden van 't gedruis!
Door strijd tot overwinning
leidt Jezus keer op keer
tot ied're vijand valle
voor Zijne voeten neer.

2. Rijst op, rijst op voor Jezus,
steunt op Zijn kracht alleen;
Uw eigen arm is macht'loos,
hoe groot uw kracht ook scheen.
Doet aan God's wapenrusting
en waakt en bidt en strijdt;
roept plicht u in gevaren —
gehoorzaamt t 'allen tijd.

3. Rijst op, rijst op voor Jezus,
de strijd is kort van duur;
na al het krijgsgekletter
volgt 't overwinningsuur.
Aan hen die overwinnen
geeft Hij de zegekroon,
zij zullen met Hem heersen
voor eeuwig in Zijn troon.

Dichter: George Duffield Jr. 1818-1888
Componisten: George J. Webb 1803-1887
Adam Geibel 1885-1933
Melodie: "Webb" and "Geibel"
Bybeltext referentie: Efez 6:14

Vertaling Joh. De Heer
No. 205 vers. 1, 3 en 4

Riekske (2)

Lini R. Grol

Riekske genoot volop van al de heerlijkheden die hem gebracht werden. Doordat hij zo erg verbrand was, was er een groot vochtverlies, en moest hem dus veel extra vocht toegediend worden. Om op de hoogte te blijven hoeveel hij innam en zijn nieren produceerden, was er een lijst waarop alle gegevens waren genoteerd. Een glas melk of een milkshake waren 180 cc. Er waren er heel wat op zijn lijstje. De dokter kon tevreden zijn. Riekske at en dronk al wat hem werd voorgezet, en dat met het grootste plezier.

Toen zijn ouders 's avonds op bezoek kwamen vertelde hij hen vol trots al wat hij had geleerd en had gehad. Ze luisterden in stille verbazing.

"Jongen, is dat waar?" vroeg de vader ernstig. "Je mag niet liegen, dat is zonde." Riekske bloosde en verweerde zich; "Nee, kijk maar, ze schrijven het op een papier, telkens als ik een milkshake krijg schrijven ze het op."

De ouders bogen zich over het lijstje. Voor hen betekende 180 cc, een bedrag van 180 centen. Ze schrokken ervan en keken bezorgd naar elkaar.

Ze hadden het al opgeteld ook, en het was meer dan tien dollar volgens hun berekening. Hoe moest dat nu?

Riekske was intussen een hoofdstuk verder: "Enne in het Canadees zeg je "number one" en "number two" als je naar de WC moet." Hij knikte trots. Hij wist er alles van. De ouders begrepen het niet. Er was zoveel dat ze niet begrepen.

"Hij moet gauw thuis komen," zei de vader ernstig. Zijn vrouw knikte alleen. Weer baden ze met Riekske, zoals ze dat thuis ook deden voor het naar bed gaan. Riekske klemde zijn oogjes dicht en zat braaf tussen hen in.

Bij het weggaan had hij het toch even te kwaad en klemde hij zich aan zijn ouders vast: "Ik wil naar huis, in mijn bed slapen met Jaap en Joris, huilde hij. "Ja, ja, we komen je gauw halen," beloofde de vader troostend! "Maar nu moet je nog een paar nachtjes hier blijven en braaf doen wat de zuster zegt."

Riekske snikte bedroefd: "Ik wil nu mee."

De moeder zei lachend: "Nou, en al dat lekkers dan dat je hier krijgt?"

"Ik wil naar huis," was al Riekske zei.

"Wat hoor ik nou?" Ik schoot hen te hulp. Verheugd keerden de ouders zich tot mij. "O gelukkig, u spreekt ook Hollands. Riekske wil naar huis."

Ik nam Riekske op mijn arm: "Ach Riekske toch, wil je nou niet voor een paar daagjes bij ons blijven?" Ik aaide zijn betraande wangetjes. "Jij bent mijn enigste jochie." Hij keek van zijn ouders naar mij en veegde met zijn mouw over zijn ogen.

"Moeder en vader komen morgen weer terug," beloofde ik op goed geluk af. De vader knikte en zei ernstig: "Het is maar een paar daagjes, flink zijn, Riekske." Nu knikte hij dapper en lachte door zijn tranen heen en zei trots: "Ik ben toch flink?", en keek naar mij ter bevestiging.

Samen wuifden we de ouders na en daarna legde ik hem voorzichtig in zijn bedje. Hij sliep toen mijn dienst over was en ik weg ging. Ik verheugde mij op de volgende dag, want Riekske was iets bijzonders voor mij.

De volgende morgen was ik vroeg op mijn werk. Riekske sliep nog, zag ik. Mijn collega's van de nachtdienst lachten, toen ze me zo bezorgd naar Riekske zagen kijken. "Jij en dat landgenootje van je. Wacht maar tot hij wakker wordt, hij heeft je een en ander te vertellen, en het is niet mis."

Ik luisterde maar half. Ze hadden het kind natuurlijk niet verstaan, dacht ik. Hij schoot overeind toen ik hem wakker maakte: "U hebt me het nummer niet gegeven"; zijn ogen stonden donker van verontwaardiging: "Ik kotste bijna op de grond." Daar kreeg ik het hele verhaal. Hoe hij had geprobeerd uit bed te klimmen al schreeuwende en diep verontwaardigd omdat zijn Nursey het nummer daarvoor niet had gegeven. Hij was er nog boos om en keek me beschuldigend aan.

Gelukkig was hij gewillig om me te vergeven, en al spoedig lachte hij weer vrolijk terwijl hij vertelde over zijn broertjes en zusjes. Het was een fijne familie en al leefden ze kennelijk niet in weelde, ze waren rijk in liefde en plezier met elkaar. De dokter had ook duidelijk plezier in hem. De paar volzinnen die hij in zijn legerjaren in Holland had geleerd, kwamen nu goed te pas en hij spuide het af op Riekske die hem verbaasd aanstaarde en verklaarde: "U praat gek Hollands." "En jij praat gek Engels," gaf de dokter vlug terug, met een knipoog naar mij. "Hij leert het wel terwijl hij hier is en dat duurt wel een paar weken," zei dokter met een bezorgd gezicht. "Op zo'n farm is de hygiënische toestand nu juist niet geschikt om een kind met zulke brandwonden op af te sturen. Hij ligt hier goed, ze hebben een hele schaar kinderen. Ik wed dat ze blij zijn dat ze er één kunnen ontladen." Hij keerde zich om. "Verwen hem maar lekker."

"Ik wil naar huis," verklaarde Riekske ferm, kennelijk begrijpend dat de dokter het laatste woord had.

De dokter glimlachte: "Thuis krijg je vast geen milkshakes," plaagde hij. Riekske's lipjes trilden: "Ik wil naar huis." Plotseling telden de milkshakes niet meer. Ik streek hem over zijn hoofd: "Nog een paar daagjes, Riekske. Weet je nog dat vader zei: "Flink zijn?" Even keek hij besluiteloos, toen knikte hij: "Flink, ja? Een paar daagjes dan?"

Dokter knikte achteloos: "Ja, een paar daagjes."

Toen we buiten de kamer waren zei de dokter: "Met al je verwennerij kun jij het toch niet winnen van de ouders, Nursey."

Ik knikte: "Ja, maar wat voor ouders ook! En wat voor een familie."

Hij gaf toe. "Ja, ik ben er eens geweest, ondanks al het harde werk schijnen ze enorm veel plezier te hebben." Hij knikte eens peinzend en zei toen: "Maar hij moet toch maar een paar weekjes blijven."

Ik vroeg me af hoe Riekske en zijn ouders dat op zouden nemen. Die hadden het gehad over een paar daagjes.

(Wordt vervolgd)

Books/Meditation

In praise of "God's good men"

Three Lives in Mine, Grace Irwin. Richmond Hill, Ont.: Irwin Publishing, 1986. 245 pp., $17.95. Reviewed by Shirley W. Madany, South Holland, Illinois.

"A book in praise of men! You've got to be kidding. I couldn't relate to that." Whether or not you have to relate to what you are reading is incidental. Grace Irwin's seventh book about three of God's good men is well worth reading.

Like a modern Jane Austen, she has captured almost a century of Torontonian social history. For the Christian, she has done even more. She has described a Christian environment which existed as living proof of the promise Paul made to the Galatians that the fruit of the Spirit would be "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control." Could this be how Toronto came to be known as "Toronto the Good?" Those attributes are to be found in abundance in Grace Irwin's description of her times.

As a devoted reader of her books it is impossible for me not to be prejudiced in her favour. Ever since I discovered her first book, *Least of All Saints,* and reviewed it for the *Winnipeg Free Press,* I have appreciated the skilful way in which she has recorded much of what is also my history. I refer to her Andrew Connington trilogy and her personal story, *In Little Place.* I wonder how many Canadians are still required to memorize those lines from Tennyson's *Ulysses:* "I am a part of all that I have met; yet all experience is an arch wherethro' gleams the untravell'd world ...." What a tonic to the imagination. I have been chanting that since high school days and find it popping up in more than one recent Canadian book like a trademark to an educational system of which we *were* justly proud.

Certainly, if you have read the vivid portrayal of the life and conversion of the slave-trader/hymn-writer John Newton in Miss Irwin's *Servant of Slaves;* and if you have been encouraged by what God can do for an entire country just by the faithfulness of one man like Lord Shaftesbury, (*The Seventh Earl*), it will increase your interest in this new book. As usual, you will find your vocabulary enriched by a choice of words biased by a lifetime as a Latin teacher.

Grace Irwin's life has been full and rich. She takes issue with the prevailing wind of "self-fulfilment" for women. "I do not find my sense of personal worth in any or in the aggregate of my limited achievements. Rather it lies in the grateful realization that I have been privileged in varying degree to support, encourage, enable, cheer these men who have so immeasurably enriched me." She refers to her father, her brother John and her architect/preacher friend H.H. Kent. There is no sign of weakness or wavering in this author. She writes with youthful vigour.

We may not be able to turn the clock back, but our God has still the power to change individual lives and countries. One has to be careful when talking about "the good old days," or "when I was young," but surely in *Three Lives in Mine,* we catch a glimpse of Christian living which is historically accurate and refreshing to read. With God's help and some ingenuity we ought to see if we can emulate the pattern of home life and standard of work ethic which is recorded in abundant detail in this book. Many of us can still relate to such a way of life and we're grateful to Grace Irwin for letting the world know that Christians did and do make a difference!

Friends of God

Wayne Brouwer

What time is it?

So when they met together, they asked Him, "Lord, are you at this time going to restore the Kingdom to Israel?" He said to them: "It is not for you to know the times or dates the Father has set by His own authority." **(Acts 1:6-7)**

"Time is a great teacher, but unfortunately it kills all its pupils." So the French composer Hector Berlioz lamented.

Those of us who are still trying to learn from time, and have not yet moved into the freedom of eternity, are often excessively concerned with watching the clock tick its dictatorial passage. One year at the Inter-Varsity Christian Fellowship's annual missionary conference, the renowned Bible teacher Dr. John Stott was highlighted as main speaker. The crowds hung on his every word as he delivered stirring and challenging messages from the Bible. Near the end of his third lecture, a spontaneous explosion of applause punctuated the attentive silence. But quickly Dr. Stott cried out, "Please don't clap any more! You're wasting my time! I've only got two minutes more!"

Many in our busy age live by the creed: "If you want to kill time, why not try working it to death?" During the counter-culture sixties, the brassy songs of rock group Chicago asked: "Does anyone really know what time it is? Does anyone really care about time?" The softer melodies of another singing group, known as The Association, delighted in the freedom that a busy executive had found the day he "kicked off [his] shoes and felt the good earth under [his] feet ... took off [his] watch and had all the time in the world." Finally he had found some "time for living!"

Jesus' disciples nearly spoiled his last days with them by watching the clock instead of enjoying His fellowship. They were so concerned to be "on time" in what they thought was the schedule of God's next power-play, that they lost sight of the gift of His presence. Jesus must have felt a little of the jarring annoyance of the preacher who stumbles momentarily at the climax of his Sunday morning sermon when greeted by the chorus of 11:00 am warnings from electronic watches scattered around the church auditorium. Suddenly gripped by the "times and seasons," worship evaporates, and the presence of God is of no importance.

But Jesus, the gentle teacher for whom even the beckoning finger of time's grand-master, death, has no more attraction, stands in front of the clock and says, "Let the Father keep watch. He whose dial is lit by the Son has all the time in the world!"

Wayne Brouwer is pastor of First Christian Reformed Church in London, Ontario.

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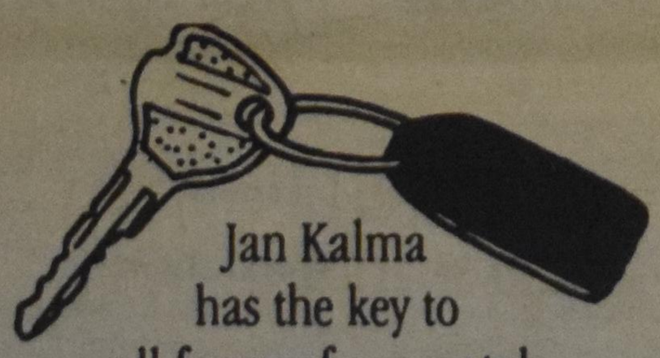

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